

THE
DIVINE TRAVAIL
IN
NATURE, MAN & THE BIBLE

PRESENTED

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THE DIVINE TRAVAIL

IN

NATURE, MAN & THE BIBLE

AS TRACED BY

Science and the Method of Christ.

By

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11/4/05.*

JOHN COUTTS,

AUTHOR OF "MAN'S ORGANIC CONSTITUTION," "BRAIN AND INTELLECT," "THE SEVEN PRINCIPLES," "THE TREE OF LIFE," "CHRIST'S KINGDOM," "THE SPIRIT OF TRUTH AS REVEALED IN LAW," "THE WITNESS OF SCIENCE TO THE METHOD OF CHRIST'S KINGDOM," "SCIENTIFIC ORDER AND LAW," ETC., ETC.

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P R E F A C E.

THE pursuit after knowledge, science and wisdom, may be fitly compared to a long journey of discovery in an unknown country ; the daily scenes change, differences are observed, and thus the traveller passes from desert places to peaceful valleys, from wide plains to mountain ranges. It may be that if his pathway is across a continent, then he leaves the ocean from whence he came, he arrives at another ocean, and, although he may not know it, these oceans are one, for they embrace that continent which he has traversed. The traveller would see many things, and solve some interesting problems in his travels ; but the mysterious ocean would seem boundless ; in that realm there is no change of scenery ; only the great arch overhead in boundless space ; the line on the horizon where sea and heavens meet ; and the great depths in the waters that cannot be fathomed. The ocean is like eternity ; the continent is like the life of a man ; and thus the great importance of what the man can see, hear, learn, think and do ; he is being prepared, trained, educated for a future life, and across the ocean there is another continent toward the sunset, which, in its turn, may also be conceived to be the land of the rising sun. The German thinker, Goethe, gives a word of wise counsel for those who are preparing for the great journey of life, in these words : " Man is born not to solve *the* problem of the universe, but to find out where the problem begins, and then to restrain himself within the limits of the comprehensible." In other words, there is a universal problem not solvable by man ; and there are many problems, which he may be able to solve, if he can only find the true and right beginning, and is wise enough to recognise the Divine limitations.

It is being recognised more clearly by men that *the* problem of Being is that one which they require to leave alone : it is the Eternal Mystery, not a problem ; it is Light Ineffable or Darkness Inscrutable as men are found to respond to the Mystery ; thus if Light, then correspondence, absorption and answering radiation ; but if darkness, then night and death. The difference is not in the Mystery, it is in men, in their state of spiritual para-magnetism, or dia-magnetism ; they are in either of these conditions ; and thus the paramount importance of being in harmonious correspondence with the Magnetic Mystery of the universe. If men are found to be dia-magnetic and earthly, how will they discover where the problem of life begins ; how are they to see and understand where new problems arise ; and where it is necessary to restrain enquiry and observe definable limits of thought ? It can be seen that when men use their intellectual powers to find out conditions, relations and harmonies, they place before themselves what they are studying as a problem, or a series of problems ; if they begin where the problem begins, and follow true and right rules, making no mistakes in the process of reasoning, the result will be the solution of the problem ; and that solution will be capable of proof. The analogy here is that of mathematics as a science dealing with problems of space, time, numbers, energy and motion ; there is the greatest care taken as to the limitation of what is comprehensible, thus of necessity all scientific thinkers who follow the same processes of reasoning will solve their problems in the same way.

It may be that the science of mathematics is the proto-type of all the sciences ; that

is to say, every science is a problem ; it has a beginning ; it has to be studied upon true and right lines, and if true thinkers, in the light of truth, work out their problems correctly, the results attained must be the same, the end must be agreement. If error has arisen in the process of study then there will be want of harmony, and scientific students must reconsider their problems so that they may find, if possible, what they conceive to be truth. The end which men of science keep in view is, that all thoughts in all realms, as problems, should be brought into conformity and harmony with facts as abstract truth ; thus it is impossible for them to conceive any terminus to their labours until the problems they are studying are solved. To this aspect of science it would be unreasonable to object ; but, men must remember that this claim is a very great one ; it is all-inclusive of the relations of all thoughts ; it means that science asserts that the conceptions of men are in chaotic confusion, and that science, and science only, can place them in their order according to law. Of course, it is granted that the Mystery problem is not included ; it must stand apart from all other problems ; and, what is of importance, it is not, as First Cause, in any sense subject to science. It is hardly necessary to add that morals and religion, as problems, are subject to science ; only to each science its own realm of thought ; thus no question arises as to the physical dictating to the spiritual ; or the spiritual as limiting the physical ; each problem has its own beginning and process of development, and each realm must be studied in harmony with the rules that govern the problems being studied. Further, this limitation must also be carefully noted, the intellect of man is not a dictator as to duty, but the power used to place in order and harmony the thoughts possessed, so that they may be seen to be true, right and good.

These thoughts have been expressed in former works ; they are fundamental ; and, if they are not understood, progress will be found to be impossible. The aspect of the problem in this work seems to take this form : Have the travellers in the dark continent perished by the way ; or, have they, at last, reached the mountain top on the further side ; and can they see the ocean and the way that leads to it ? Can the travellers say that behind them there is a clear roadway ; that the light of truth shines upon it ; that they have seen the angel of science face to face ; and thus they are able to utter words of encouragement to other travellers upon the great highway of life ? It would almost appear as if this suggestion is a true one ; not that problems are solved, but that it is made possible for men to take up their problems at the beginning, and to work them out in scientific order. Men require to realise the difference betwixt veteran travellers and those who are beginning the journey of life ; the veterans can leave their maps and books for the inexperienced ; but they cannot help those who will not study and think ; for beginners the road is made plainer and easier, but if they prefer by-paths and pleasure, instead of earnest study, then they make the wrong choice, and when it is too late they may discover that they have missed their golden opportunities. With these remarks it may be found helpful to glance very briefly at the different stages of life, in the light of development, and by this means indicate where men have gone wrong in the past ; and, if possible, point out the better way to the City of Truth.

The infant, at birth, emerges from what is, to the creature, the ocean of eternity ; it finds a home of love in the lap of the mother ; and the mother and nature are, to the child objective, visible and sensuous realities. They pre-exist and co-exist, and the babe in its physical organism is a portion of the great physical world. This physical world is developed from two correlated ultimates—force and life—and these, as problems of science, have been carefully and extensively studied with satisfactory results. The child, as psychical being, learns to distinguish betwixt what is self and what is not self ; the self is the thinking power or spirit within, and the mind or the soul, and it is by these powers, through the special senses, that there is correspondence betwixt the objective world of things and signs, and the internal or subjective world of thoughts, ideas and images. These two worlds are in harmonious correspondence, although the child is ignorant of the means used, or the results attained ; thus there is being inwoven into the soul of the child a whole realm of experiences, known to be psychical and these may be said to be spiritual copies of the forms that exist in the physical world. The child, in the realm of experience, develops beyond the psychical

stage of the lower creatures, because there are latent powers possessed that are being awakened to relate abstract signs as words, and reasoning upon what is correlated, and thus there is in the realm of experience development, so that there may be treasured up in the soul a great subjective world of thought that transcends by a new realm, the world of the physical. This is the critical stage for child, boy or man; it is that of tuition and education, submission and guidance. It is where wisdom watches over the student with words of warning and encouragement; and it is where the tempter comes to entice the simple one, so that the choice may be to possess what is beautiful and pleasant, and what will convey the wisdom of the gods with their power. The choice here is of great importance; if the first, then science and wisdom will take the student by the hand and lead him in safety to the City of Truth; if the second, then his companions will be the serpent with his wiles, the ambitious men who desire to rule by power, or the prodigals who seek after pleasure; and the meaning of this way is empiricism, autocracy, the world, the flesh, amusements, the great desert and death, and, so far as can be seen, at the end there is no city to be found that is radiant with the light of truth. As being conceived by modern thought, this is like what is meant by the Fall; the man, as student, would not wait to be instructed by the angel of science; he thought that he could attain to wisdom by a shorter and less arduous route; he put out his hands and took what he could not comprehend; he would study all problems by his own rules and find their solutions; and this is where the intellect of man failed, the result being empiricism and moral degradation from likeness to God to that of a lower creature. There fell upon man what was equivalent to spiritual dia-magnetism; there was perversion from truth and righteousness, darkness within the soul, the tendency to cross purposes, and because of this fallen state men have throughout history chosen the wrong way instead of the right path, and error in place of truth. History and the Bible are full of examples of what is meant here; thus it is not necessary to enlarge upon this waywardness of the human race, as fallen from the Divine likeness.

What can now be seen by the light of science and wisdom, order and law, is that the highest in man was his moral nature; thus when it was trodden down by the intellect and debased by passion and desire, there was no power in man that could restore him to the life Divine. The man is conceived to be a moral man, reduced to chaos, without personal power of restoration to harmony with the Divine Cosmos; his realm is darkness, not light, death, not life, and thus only by light and life from heaven, of a special kind, could he be restored to the realm of truth and righteousness. This event, it is assumed, took place in the infancy of mankind; thus the record given is that of allegory as to form. Man is found outside that garden, where there was safety and protection; and there lay before him the great continent of life, an untrodden wilderness, that had to be traversed under many disadvantages. It would be a serious mistake to suppose that the Lord of the Garden, and the Father of His children, sent the wanderers upon their journey without guides; there were two who were specially selected for this service; and men may know them under the familiar names of Grace and Sacrifice. The former was ever found at the right hand of the wanderers, giving them encouragement and shedding light upon their pathway; the latter seemed to be clothed with patience, kindness, helpfulness, and self-renunciation; a somewhat sad companion in the sorrowful way, and yet as sensitive as Divine Love, with a face radiant with joy, when pilgrims could catch a glimpse of the countenance shrouded behind the veil. The story of the journey, and what happened to the travellers and their guides, will be found recorded in a Book that the recording angel has preserved for men; it is called the Word of God, and the Book of Life; and, it is so named because it contains the history of the Divine Life as revealed to experience, as conceived by empiricism, and as being studied by the law of development and the method of Christ. It is hardly necessary to state that these angels were not visible to earthly men; and that they did not always appear to lovers of truth under the same forms; but these are details which all wise men will study for themselves; what they have to try to keep in view is that although the phenomena that clothed the angels changed, the real angels did not, neither did they in any way lose their identity, or forget the responsibilities entrusted to them. In the Book referred to, men were encouraged by

the angel of Grace to pursue their journey by the promise of a land as an inheritance ; by the hope of a better country ; by taking possession of a land ; by the prospect of a Kingdom and a King ; by a universal Kingdom that could not change or pass away ; and by a City of God, where all the citizens are to be true righteous men. The journey has been a long and trying one ; and men have no conception how much they owe to the twin angels who have been their guides and friends, their succourers in trouble and their saviours in days of danger and of death.

When infants smile in their sleep wise mothers say that their angels are speaking to them ; when children grow up they look for angels and do not see them, but sometimes in the darkness they hear the angel voices, and they may even talk with them and be instructed in the Divine way. The critical period of life is when no angels can be seen or heard ; when doubts arise as to the existence of angels ; when the earthly, the visible, the beautiful and the desirable have strong voices and wily tongues ; then, indeed, it is the mother-angel that is found to be the gracious wise and safe guide ; and failing her loving ministrations, and wise counsel from true friends, there is great danger of wandering away into the realm of empiricism and the land of earthly power and wisdom. Wise men and women have realised this truth ; thus their anxiety to lead their children to the heavenly angels so that they may be influenced and guided by them in the way everlasting. What thoughtful men are beginning to perceive is that the angel Science was prepared to teach men the way of life at the earliest possible period, but they went away into the land of empiricism, and there they have wandered even to this day. It has followed that men, as prodigals, wise or foolish, have had their opportunities to carry out their plans and schemes ; that they have not been successful is engraven upon the face of the earth and fully explained in history ; the question now is, Whether the wanderers and prodigals have realised their unhappy condition, and if they can now decide to arise and return to their Father, and make honest confession of sin and waywardness ? That the Father has waited long for this return and sent many angel-messengers to encourage the repentant is an old old story ; but what may not be so well known is that the angel of Science has tarried with men through all the centuries ; that he still waits to give to men blessings beyond their conceptions ; and that he is actually in the midst, waiting to be recognised as the Divine teacher and guide. It is not to be supposed that the twin angels, Grace and Sacrifice, will be disappointed when their friend Science becomes the guide of the wanderers ; it is to this end that they have laboured and suffered ; they will be glad and rejoice that their work has come to fruition ; a great transformation scene will take place ; they will not be guides and servants any longer ; they will enter in and abide, in Divine fellowship, as the friends and companions of those who are on the way to the City of God.

It is strange that history and experience should appear to be so closely related to each other ; and that it is history that supplies the material with which experience and the sciences build up spiritual visions of truth. It is in this realm that men see visions and dream dreams ; here also voices in the past come to life again, and they are heard with greater clearness and fulness than when first uttered upon the earth in the ears of sinful men. An example of what is meant here can be taken from the story of the spies who went through the land for forty days and returned with their report to Moses and to Israel. Men are familiar with the story in all its tragic details ; but, at the present time, they are called to consider the words of Joshua, and the solemn oath and promise of God to Israel. The land is a good land, but the people are strong, the cities great and walled ; the sons of the giants dwell there, and to the faint-hearted they are so terrible, that unbelievers seem to be in themselves more like grasshoppers than men. This, of course, is the voice of unbelief in every age ; the children of God have no chance against the sons of men ; it is better to live and die in the desert than to fight against and oppose such enemies ; to them the physical is ever the greatest of powers ; thus they forget that it is the spiritual that wields the physical, and that without the spiritual the physical is powerless. The report of Joshua runs thus : "The land which we passed through to search it is an exceeding good land. If the Lord delight in us then He will bring us into this land, and give it us ; a land which floweth with milk and honey. Only rebel not ye against

the Lord ; neither fear ye the people of the land, for they are bread for us : their defence is departed from them, and the Lord is with us, fear them not." Israel rebelled against the Lord and the nation was rejected : but this rejection was the means used to reveal to men, as by the voice of God, the fact that the Divine purpose of Grace will be fulfilled, as found in these words, " But as truly as I live, all the earth shall be filled with the glory of the Lord." What men may in the light of science and the method of Christ begin to perceive, in the story of the Desert, is the near fulfilment of a great ideal that is found to persist throughout the Bible ; the glory of the Lord will, in the fulness of time, fill the earth ; it was involved in the seed and promise to Abraham ; thus no matter what men may say or do, or what forms their unbelief and rebellion may take, these will be overruled for the good of men and the glory of God. Men have said, in this age, that the Bible had become a dead book, and that God had become the unknowable ; that philosophy, literature, and criticism had become like the sons of Anak, and that they were living in strong cities with great walls that were impregnable ; therefore the children of God could not face their enemies, and they could not believe that God could help them under such conditions. The reply to this faint-hearted unbelieving folly is heard from the voice of Science and of Christ ; it is the double-edged sword of science that divides light and darkness, error and truth, and men are plainly told that such powers of evil are powerless, because they are found to be centres of disease, disorder and sin, ready to die and be disintegrated, seeing that they have perverted truth and righteousness, and are thus spiritually dead and dia-magnetic to all that is heavenly. It is science, not agnosticism, truth, not error, health, not disease, order, not disorder, law, not lawlessness, life not death, that is going to conquer in this campaign ; and it is Science, as the angel of light and truth, that is going to lead men against their enemies so that they may be victorious in the Day of Christ.

It is interesting to observe in what way themes of the highest spiritual importance find their homeliest method of expression in analogy and allegory ; the physical forms and signs are required to express spiritual thoughts. With such thoughts before them as unbelief and rejection, the life and death in the desert, the followers of Christ may well be conceived, as anxiously asking one another, whether the doom of the Children of Israel and of the Jews is to be their portion also ; or whether in the grace, mercy, and love of God, there is going to be a break in the law of heredity ; and if at this time God will be pleased to grant forgiveness to men and manifest His glory to all nations. What Christians, and Christian nations, deserve in the form of justice and judgment, and what the purposes of God can be conceived to be, are very different questions. The man who can read history truly, and justify Christendom, is not to be found. When Gentiles and Jews have been condemned, then how can Christians put in the plea of innocence and perfect obedience ? It is written, "There is none righteous, no, not one" ; and this is a judgment before which all heads should be bent, and recognised to be true, just, and righteous. God is just, and He is also the justifier of sinful men through Christ ; therefore what men are invited specially to consider is not their own evil thoughts or ways, but the mercy of God in Christ as this is so fully revealed in the Bible.

From the standpoint of science and the method of Christ, there is a great vision of hope ; because men may safely reason, in the light of the past, that unless the great purpose of God is about to be fulfilled upon a world-wide stage, there would not have been granted to them the revelations of science, and they would not have been privileged to perceive the great vision of the glory of Christ as made known by the Spirit of Truth. It is not easy to express all that is summed up in these conceptions ; and perhaps it is extremely difficult so to convey the thoughts to others, that they may not be the cause of offence and produce the spirit of strife. When strong words and burning thoughts are found expressed against agnosticism and empiricism, it is not to be conceived that these are the greatest of sinners against truth ; there is want of agreement as to the methods of thought, and it is necessary that this should be fully expressed. It is not to be conceived that agnostics are not lovers of truth ; or that philosophers or theologians have not sought after truth in past ages ; the arguments used are to be interpreted in the light of science and the method of Christ ;

and it is for wise men to consider whether the reasoning is relevant, and if the conclusions are true and right. The position and the claim of science is unique ; it differs from experience and empiricism in this; that it is not of the senses and sensuous ; it is not the wise reasonings of men out of their self-consciousness, and their great acquirements of knowledge ; it is all these and more, and that more is the inductive knowledge of order, as ascertained truth, in harmony with universal order and law. Science stands as the angel of light and truth upon the great plateau in sight of the ocean of the West, and the face is turned eastward as if looking back upon all the past. Science is not conceived as the strenuous work of discovery, not hypothesis and theories, not even the assertions of men who think that they have been illuminated ; it is Divine truth as men can conceive the representation, and thus a heavenly Spirit and not an earthly intelligence. Those who have been privileged to see the face of this angel of light are unable to degrade science to the earthly and the sensuous. Science is the ideal, the pure Spirit of Truth ; thus men ought to remember that what they have seen up to the present is only to be compared to a few Divine rays of light, just enough to cast light upon the pathway of the past, the law of development, the method of Christ and the work of the Spirit ; but what the effulgence of the glory of the light that is in science will become passes the comprehension of the wisest scientists and philosophers. The physical and the spiritual have in a very wonderful manner become in a measure para-magnetic ; the light from the physical permeates the spiritual ; the spiritual has become radiant ; light responds to light, and truth to truth ; and science seems to say that this is what ought to be ; this is what men ought to have been expecting, because it is the spiritual in Christ that is regnant and radiant in both worlds. Further, men may try to conceive the thought that where the darkness and the dia-magnetism continue as a veil, hindering the perfect light of truth, this must be traced to the realms of the psychical and the moral, that is to man's conscious inner being, what is most truly himself, and thus it is the changes in man to light, knowledge, truth and righteousness that are the great problems of thought for the future.

The problems considered in this book do not require special consideration here ; what men require to consider is whether they desire to have any interest in this great continent of life ? Have they found the true way, and is it that of Divine wisdom, as found by the law of development ? Is it worth while to welcome science as a guide to truth and righteousness ? And will science lead men to the Life Eternal, the better country and the City of God ? Is the method of Christ the true way ? Is science to be trusted to make manifest the truth and the harmony to be found as reconciling all things in the way ? Is it life, the very life of the Eternal, to live in this way in grace and sacrifice, truth and righteousness ? Then if the answers are in the affirmative, this is to accept the Words of Christ when He said, "I am the Way, the Truth and the Life ; no man cometh unto the Father but by me. If ye had known Me ye should have known my Father also ; and from henceforth ye know Him, and have seen Him."

88. Highbury New Park, London N.

23rd January, 1905.

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THE DIVINE TRAVAIL
IN
NATURE, MAN, AND THE BIBLE
AS TRACED BY
SCIENCE, DEVELOPMENT, AND THE METHOD OF CHRIST.

CHAPTER I.

INTRODUCTION.

In former works in the pursuit of truth, the chief object kept in view has been that of discovering in what way the light of science tends to make known to men Divine order and law, as conceived to be the Will of God. This has been done in the light of the method of the teaching of Christ, as fully explained, and the results have been, as related to Nature, Man and the Bible, such as require the careful consideration of thoughtful men. It is assumed here that unity and harmony of thought have been attained in this direction ; thus what is required at the present time is not the further study of that line of thought. It is, however, one thing to perceive that such agreement exists in the light of science and the method of Christ, and to apply these conceptions to the more practical problems of life as these are studied by thoughtful men. When men by the inductive, or scientific, method of thought seek to discover truth, what they desire to know is the true relations that exist, what truly is and what ought to be ; they seek after definable order, and when that discovered order is verified, then this becomes law, what men ought ever to expect under similar conditions. The position which science has reached, as related to order and law in the physical world is unique in history ; it is not what men expected ; in fact, they have had revealed to them a new universe that transcends in glory all the experiences and empiric reasonings of men. It is true that science works for practical ends ; but it can now be seen that the results of scientific work, in every direction, tend toward a perfect idealism ; an intellectual cosmic universe in which order and law are found to be regnant.

Science, though practical, seeks after the ideal ; it may not be intentionally, but the ideal is there to be found, and science cannot find rest until the ideal that is in nature is realised. The fair vision of science, as to order and law, is ever widening before men ; it is as an avenue of light, or like an electric beam in the darkness, where it reaches there is light, but the light is in a dark world, and thus, although there is revelation in and by the light, there is also a clearer recognition of the darkness by which the light is surrounded. To know scientific truth is one thing ; but how to utilise the truth so that the darkness may be dispelled is something different ; and thus it is not always easy to apply what is known so that knowledge and action may proceed side by side. This knowledge that order and law are the Will of God will not, in itself, banish from the earth disease, disorder and sin ; the light of truth has to be cast full upon these conditions ; and it is by this means that these creatures of the darkness will be overcome and be compelled to vanish away into the outer darkness.

It is this more practical aspect of truth that requires consideration ; but it has to be remembered that in turning the thoughts in this direction there must be taken, at the same time, all the light of truth derived from past studies ; and it is in this light that what is abnormal, dark, and evil are to be studied. In the past this important lesson has been apprehended ; that the Divine law of development is not one straightforward march—it is an ever-recurring series of advances to be followed by changes of order ; and thus, series, cycles and even spirals, are what men find in the Revelation of the Kingdom of God. It is a new departure from the study of order and law to begin to think upon what is disordered and lawless ; and this is the reason why it is found necessary to begin with what may appear to be elementary in the physical world to reach onward and upward to what is spiritual. The Divine Order, as traced by the law of development, is found to be similar in Nature, Man, and in the Bible ; thus, in advancing by this new route into the dark realm of the abnormal, it is well to possess the light of truth to shine upon this pathway. It is important to possess positive light in such a quest as this, even though there may be truth in the conception that the realm to be travelled over is that of negations and of lawlessness. Whether such studies are to be considered as scientific is an open question ; assuredly they are in

their nature intellectual, and they have to do with relations and conditions of thought. It is one thing to assert that pure science, as related thoughts, order and law, is positive in its nature ; but it is not easy to prove that evil, sin, disorder and disease are negations, non-scientific, or that they are non-existent. Such terms as positive and negative may be misunderstood ; what is termed a negation and negative, may have very positive influences ; and it may be taken for granted that men, limited by their experiences, would say that, in their opinion, the positives of pure science have more of negation in them than pain, disease, sorrow, suffering, and the manifold evils that abound in the earth. It would be utterly useless to attempt to prove that pain, disease and evil are non-existent ; they exist as facts of experience, and thus what men wish to know is how these may be abolished, so that pleasure, health and goodness may become regnant in the earth.

It is very easy for science to assert that order and law, as discovered, tend to prove that disease, disorder and sin ought not to exist ; and that they are contrary to law and tend to disintegration. The difficulty is not with the theory, it is in getting the theory to work and thus to prove the theory to be true. The difficulty of the problem, to people of experience, is that sin, evil, disorder, disease, death and disintegration are regnant in the earth ; they have been so for many generations, there is no appearance of a change for good, and thus to those who do not understand the methods of science, the theories that are suggested are not of any greater value than the wise philosophies of men in past ages. What such men really want to know is not scientific truth ; it is what is practical and empiric ; they wish for results, not true principles of thought that lead to wise definite issues. In fact, it is not true knowledge that they desire ; and they will not consider how the fruit grows, is ripened, and reproduces its seed. The fruit is there, it seems to be good for food to allay present hunger, therefore, let men take and eat, whether the result be good or evil. It is not enough for men to ask the questions : how they can be saved from sin and its consequences ? how evil may be changed into good ? how disorder may be changed into order ? how disease and pain may be cured ? and how death and the grave may be conquered ? These are the questions men have been asking all down the centuries ; they have found many wise teachers who have

professed to give the right answers ; but it has yet to be discovered that such teachers have profited from their own theories ; or, indeed, that they have been truly wiser than their neighbours. It is against all such charlatanism that science sets its face ; it will not recommend any patent nostrum to destroy the virus of sin ; and it has no pill, powder, or elixir of life, by which pain may be soothed away and disease cured. What science seems to say is this, “ Learn what I have learned ; understand what I have to teach ; make my message living truth in your own soul, and then you will have done with all shams and pretensions to knowledge ; you will have the light of law in your own soul, and this will be something to begin with, a starting point to make practical use of what is known.” It is true, in a sense, that men of science do their thinking for the ignorant ; they take them by the hand and lead them onward from stage to stage of developed thought ; but science will not, cannot, minister to the lazy and the thoughtless ; students must respond to their teachers ; they must be humble enough to learn, earnest enough to appreciate what they are taught, and zealous to put in practical forms or actions what they attain and possess. Science is a thorough-going reformer and an iconoclast that has no mercy ; it may even be described as a revolutionist, therefore, it is a guide that indolent, ignorant, self-satisfied people will not follow. What the scientific teacher desires above all things is that students should be truthful, and lovers of the truth ; it is the true relations of thoughts to each other that science seeks after ; the proof and verification of these truths follow after ; and it may be in many branches of the advanced sciences these are not so much in theoretical formulas as in practical life. Science may be compared to an angel messenger of truth to men ; those who prepare themselves and wait for the coming of the angel will receive their reward ; but, if there is no preparation and no fitness to receive and translate the message into human thought, then they are blind and deaf, and for them the heavenly messenger has no message. It is well to ask this messenger about the coming of the Deliverer from Sin ; the Restorer of Order ; the Healer of Disease ; the Lawgiver for the new life ; the Saviour from evil ; and the Destroyer of Death ; but men ought not to be disappointed if what they are told is not what they think and all they wish to know. In this matter there is true reciprocity ; it is not a question of juggling with words and signs ;

the angel will teach men what they are capable of being taught ; but there are some lessons that men are not able to understand yet, and thus it is reasonable that they should be willing to wait, to study, and be ever preparing for those higher truths yet to be revealed. To think upon science as an elementary teacher is a proof of ignorance ; it is science that is the chief guide for students in the great university. There are many who love to serve as teachers under such a guide ; but it may happen that even here, where no supremacy is recognised, that foolish men will be found who seek to prejudge in matters where they are not fit to be judges. At present, where men are groping their way onward in the twilight and darkness, teachers do well to be careful ; it is not so very easy at all times to catch the words that fall from the guide's lips, to understand the signs, and to get behind the visible changing forms that can be seen. It is a great thought to know that there are many men whose faces are turned toward the realm of truth ; and, it is not out of place to believe the fact that such men, in their own way, are seeking after a " better country " and a " heavenly city " ; in the darkness of their pilgrimage they may not discern their guide or understand all that he is teaching them, but the end must be the conviction that the country they seek has been prepared for them beforehand, and that the Builder of the City is God.

It has to be assumed as true, as proved by experience, that evil exists ; that sin as the wilful transgression of moral law is a well-known fact ; that disorders of all kinds are found in Society, the State, and in the human Soul ; that disease in manifold forms abound ; that men are subject to such evil conditions ; and that the issue of these is ever toward disintegration and death. What men seek after is that their pains may be relieved and disease healed ; that disorders of all kinds may be put right, so that order may reign ; and that sin being forgiven and the way of righteousness known, evil may be cast out, so that men may live in the fear and love of God, and in a true brotherhood of sympathy and love.

In seeking for the principle that underlies the healing art for the cure of disease, it would seem that the result is not encouraging ; the study, in the light of science, leads straight to doubt and scepticism ; and the question may be seriously raised whether there is any physical science of healing ? If healing is an art, then whether the art must remain empiric ? And, whether in

the long run, men may not be compelled to seek after healing in realms of thought which transcend what is physical ?

It is to be observed that the knowledge sought after here, is equivalent to the modern conception of science, as applied to nature, in what is known as order and law. Three stages of development are kept in view, and the issue desired is to find the harmony that exists in these realms of thought. The first stage, that of experience, is simple, being that of known effect and cause, and the linking of these together as in pain, the cause of pain, and how pain can be relieved ; yet simple as these relations may seem to be they reveal the rational man as dealing with facts of experience, with words or names that are symbols of thought, and the seeking after the solution of the problem of pain, by a remedy, and restoration to health. The empiric stage is very wide, and yet upon reflection it will be seen that this is an extension upon the stage of experience, and the highest point reached may be conceived as the medical art as known at the beginning of the 20th century. The stage of experience may be conceived as personal ; it is what the individual feels and thinks. The stage of empiricism is the accumulated wisdom of the many experiences, of the many wise men who have studied this problem ; and the result is not unity and harmony of thought, but the greatest diversities of opinions and the hopeless feeling that in this realm and stage of thought it is useless to expect that there will come to men, guided by such principles, any solution upon which they will be able to agree. The stage of science is different ; it is quite true that science builds upon, or uses, all the material produced by experience and empiricism ; but the stand-point of study is quite different, the centre of thought is changed ; and it is from the newly discovered universal centre that men begin to think and to put in order the cosmos that was formerly a chaos. There are two outstanding examples of this revolution of thought ; that of Copernicus when he proved that the Ptolemaic system of astronomy was wrong, in assuming that the universe moved round the earth ; when, as he was able to show, the earth moved round upon its axis daily, thus causing day and night ; and that the sun is the centre of the solar system around which all the planets move in their due order. The centre it will be observed was changed from the earth to the sun, and the movements and order of the universe had to be studied in the light of this truth. This is an example of the

great revolution in the physical realm of thought ; the other is that of Dr. Darwin in the realm of life as made known in his work "The Origin of Species." The change of view which has taken place through this revolution may not be so easily seen as in the revolution headed by Copernicus ; but it is being studied under the conception of evolution, or development, as a principle or law, and the results that must follow are quite as wonderful as those which have followed from the Copernican revolution. The Copernican revolution is the application of scientific reasoning to the universe of matter, energy and motion ; the Darwinian revolution is that of conceptions as to life, primarily as to physical life, but now seen to be as a scientific order, applicable as ideal and model, to psychical, moral and spiritual life. To put this matter in another light, the Copernican revolution changed the order of thought from the earth as centre of the universe to universal conceptions, with the sun as centre of the Solar system ; and the Darwinian revolution changed the order of thought from the man with his personal views of creation, and of all men with their diversified conceptions, to Nature, life, order, development and law. The standards for thought are not to be sought for in the earthly, or in the individual, but in the universal ; in the Divine order that has been made manifest ; and it is life that is symbol, ideal, and model to study.

It is science that has brought about these great changes in the order of the thoughts of men ; in the past they had many vain thoughts as to their own power, wisdom and glory ; the scene is being changed ; men are being taught their true place and position in the universe ; and they require this humbling lesson as preparatory to that higher stage of being toward which they are being guided by the Divine Hand. As dealing with principles it is not necessary here to enter into detailed explanations as to the works of men of science in the spheres in which they labour ; what is aimed at is to get a bird's-eye view of the position as it is related to health, disease and the remedying of disease, as seen from the stand-point of science. It may not be easy to see at the first glance why such a line of thought should be taken to reach those principles which underlie the physical realm of life, but careful study will show that this is necessary if men would rise above experience and empiricism, and find permanent unity, harmony and satisfaction in their studies. The cry that is being forced from the lips of mankind to-day is

that of utter weariness and impatience with what is empiric ; they are walking as in an unsatisfactory twilight, they see many men moving about as with patent lanterns that are useless for permanent light ; and thus they sigh, and say : " It is all in vain, what is wanted is the daylight and the sunrise, and unless these come there is no deliverance from the evil that is in empiricism."

To put this matter in another light men may be conceived as saying : " We know all the facts of experience ; we have had ten thousand explanations from men as to the relations of the facts empirically, and we find that they do not agree among themselves ; what science has promised to give us is the true, consistent, harmonious explanation of the relations of all the facts, and it is this we hunger and thirst after, because it is conceivable that this will prove to be what we require as truth and righteousness." Doubtless, this may be conceived as a child-like utterance with very little conception of all that it means ; still it is a cry for truth and right ; and it is, at the least, a living seed of truth longing for increasing light and life. The life of experience and of empiricism may be said to be inorganic ; it is cohesive and tends to increased aggregation ; the life scientific is organic, there is life within the living, and thus the issue will be the manifestation of that scientific organic life that is the life of the universe.

These examples and illustrations ought to be sufficient to indicate the real difference that is to be found in the scientific order of thought as compared with experience and empiricism ; and, perhaps, there is no better way of apprehending what is meant by science than by conceiving it as organic in its order, with all relations and correlations of thought, in the varied sciences fitting into each other as cell-tissues, as organs with function for work, and as forming one increasing body with new forms differing from each other, and yet, as one united body, with all its diverse organs working together as one harmonious whole. In past days, when philosophers reigned in all realms of thought, the thinkers usually commenced their philosophies deductively from their inner consciousness evolving their wise systems of thought ; in these later days it has become the fashion to systematise thought inductively, and thus science is said to be inductive in its order as beginning with the physical world and advancing to what is psychical and moral. The whole of this system is said to be monistic because it arises out of a First Prin-

ciple, or Cause, and it is assumed that there is one evolution of all things from that which men name the Unknowable, the Absolute, or God. This conception, however, is philosophy and not science ; it is philosophy that indicates the unity and the harmony of the whole order ; and, against such a theory science finds no fault ; such conceptions are beyond the range of inductive scientific enquiry, but they are not in any sense out of harmony with the findings of science. If the problem of inductive science is that of the physical inorganic world, then the studies branch out into such divisions as Astronomy, Geology, Chemistry, as qualitative and quantitative, or as analytic and synthetic, Physics as dealing with energy and motion, Crystallization, Electricity and Magnetism, and that very wonderful science known as Spectrum Analysis. Of course there are many branches of this tree which have not been named, but it will be seen that those named deal with what is physical matter and energy from the aspect of space, of time, of matter as it can be analysed into chemical elements in their proportions in quantities and in their proportions in which they are found to combine to form things that exist. With physics the study is that of energy in its relations and correlations ; thus it is stated that whilst there is conservation of energy, so that no energy can be lost, at the same time there are correlations of known forces such as light and heat, electricity and magnetism, and these can be changed into each other. Spectrum analysis, it would appear, may be conceived as a microcosm of all that exists in space, time, matter, and energy ; from light there is produced the solar spectrum, and the analysis of the spectrum reveals the unity that exists in light and the diversity that exists in nature ; and, this spectrum, by using a second prism, can be synthesised from heat, colours, actinic and other lines of force and motion back again into pure white light. The parable of light, the prism and the spectrum is without doubt the most wonderful parable in the inorganic world ; it is prophetic as a sign from Heaven, and it seems to whisper to the soul of the student that it is here that the mystery of the One and the many is to be specially studied. It is Light, not darkness, that is the Revealer of truth in all its diversities ; and all forms of matter, modes of energy, ether, electricity and magnetism, elements, ions, electrons, and rays or lines of force are derived from the One uniting Principle to be found at the root of the inorganic realm.

To men not familiar with scientific subjects, and this special line of thought, such a concise bird's-eye view will not convey much information ; but if it conveys this impression that men of science have so analysed what is known as matter and energy, and so systematised their conceptions that they are to be found in order in the various branches of Science, then at least an outline of the truth will be traceable and the definition of what is the realm of Science will be understood. It is true that, in a sense, men of science deal with matter, things, energy and forces, but they do so intellectually, analytically, and synthetically ; they take to pieces all forms of matter by analysis and they find that they can be reduced to about seventy elements. These elements differ from each other quantitatively, from hydrogen gas as one, up to the heaviest metals, but what is known is that these elements differ from each other ; that they can be classed and even put into families ; they are named, only the names whilst they may appear to give positive information, only state differences as to quantitative forms. When it is asked what elements of matter are in themselves it is found that the information obtained is negative as to the nature of the thing and relative as to values. In fact, the chemist deals with names, symbols, and relations, and he discovers that he remains totally ignorant of that which is the being that underlies all elements. When the physicist analyses his modes of force and motion the result is similar, he finds that he is dealing with a Proteus power that is ever changing its mode of action, and thus he thinks upon all forces as correlated and interchangeable, and he calls that ideal power at the root of all forces and motion, energy. For a considerable time it was thought that matter and energy could be kept apart as separate entities ; but it would seem as if this line of demarcation has also given way, and that what exists is not matter, or energy, ether, ions, electrons, or lines of force, but one Power, named Force, and that all related and correlated conditions of matter and energy are the manifestations of this One Power from whence they are all derived. If this explanation is understood it will be seen that science has brought about a revolution of thought which even now is not fully realised ; to pure science, matter and things do not exist, and even elements, ions, electrons, forces and motion, have become intellectual symbols of thought by which the relations of the One Power is conceived as operative in nature. In other words Science has transfigured the inorganic realm in which men

see things and movements, and what appears is an ideal realm of thought, a new heaven and earth as made visible to the spiritual vision of the scientific seer.

The definite point reached here is that of a universal principle, named Force, and of a universal realm of order within which law reigns. The Power cannot be questioned as to its existence ; it is a First Cause, and from this Power, it is conceived, there is derived all that is in scientific order within this realm. It is useless to try to deny the existence of this Power, it is Being ; and it is folly to call it the Unknowable, ignore it, and pass on to the study of the order and the laws of that which has been manifested. The Power and the order are joined together by links which men cannot break ; whether they are willing or not they are compelled to confess that the Power exists ; and the order studied and conceived by Science is the spiritual law reigning in that realm. It must be confessed that the result here is not what men would have expected ; if in thought they have travelled far and studied much, what they see as the goal of their labours is a Mystery that they cannot solve ; a Reality they cannot define ; a Power they cannot circumvent or overcome ; that this Being exists they must believe, but what the Being is in essence, this is not a problem for the intellect of man, and it is not to be solved by scientific inquiry. On the other hand, the realm of Science is, in a sense, equally mysterious to all scientific thinkers ; the Mystery is still in the midst of the garden, and the fruit of the tree to them is still good and evil. If the order is studied and understood, and conceived as Divine law, the fruit will be good and good only, but if the evil spirit of unbelief, of self-assertion, seeks to reign, then the fruit may be evil and not good. The lesson here is a very important one ; it is that law is limitation ; thus the issue even in the physical world, as conceived by Science, is that Being is a mystery which men cannot solve ; and that law is the Sacred Will, the all-embracing arms of Divine Being. It is quite true that men have said, it may be even thought, that they had solved this mystery of Being ; thus the phrases, that matter is eternal ; that energy is persistent ; and that a law of substance covers and explains the fact ; but all such reasoning is vain ; it is only adding names and words which do not interpret the facts ; even the name Almighty, fails to express what men believe as to this Power conceived as the Cause of the visible creation.

But the question may be asked, What is the practical good that is to be expected from such abstract conceptions, and from Science, if it is to be thus conceived as the interpreter of order and the verifier of law ? The lesson is one not easily understood, but the practical issue must be valuable, because it is by this means that limitation is discovered, that scientific order is found, and that the reign of law is made known. To limit the range of the intellect is very important, because by this means a great principle is established, and the wild vagaries of rationalistic self-assertion curbed. It is not necessary to describe the benefits that have come to men through scientific knowledge of the order in the physical realm ; and it is when order is verified as law that men may be said to arise and take possession of their inheritance ; and, through the knowledge attained they make the physical world their servant in thousands of ways that minister for the well-being of mankind. It is for men to understand that they are not supreme in power, and that their powers are limited by what is Divine ; whilst realising this to the full, it is well to enter in and possess this land of promise, with all its rich endowments ; and it is as master over order, as conforming to law, that men overcome, subdue, and make subservient to their will that realm of thought conceived as Science. It is a peculiar thought, and it is a true one, that it is only when men reach this stage of development that they can perceive the glory of their divine birthright ; they are being changed within ; they are becoming men in the likeness of God ; they know spiritually His Will as law ; and the result will be conformity to the Divine ideal, ability to understand the Divine thoughts, with power to use God's gifts in harmony with the Divine order conceived and interpreted as law.

It is with such thoughts as these that an advance is made to study, upon similar lines of thought, the realm of physical organic life, as supplementary to the realm of the inorganic. Much has been written about life, by agnostic thinkers as a product of the inorganic ; or as new forms or relations of one power that underlies all nature. Others have maintained that life is a new power, that organisms are vitalised ; that life can only come from the living, and thus it may have been derived from wandering meteors in space, or specially produced by the Divine fiat. The facts upon which agnostics lay much stress are that living protoplasm when analysed reveals no new chemical elements ; that the elements found in organisms are few

and that they are all known ; and that whilst it has to be admitted that organic laws differ from the inorganic, there is no new power introduced to carry on the work of evolution. It is here that the value of the great principle of limitation is found to be valuable as a means of putting an end to endless, fruitless discussions. The fact is realised that Being cannot be defined by the intellect ; and, it cannot be related or conditioned, or its essential nature known by science. Just as reasoning about the inorganic realm ends in a principle named Force, so the reasoning about the living organic forms ends in the same way, there is a principle of Life, the cause of all that is organic, but what that principle is in its Being it is not given to men to comprehend. Life is an ultimate fact ; men cannot doubt that life exists ; and, the work of science is to discover the order of the living ; and the order in which the living has developed. The arguments used on either side of this subject are gross in their nature ; men do not enter into the delicate conceptions which appear to be in harmony with this subject ; and they fail to perceive in what way their arguments are not applicable to the inwardness of the position. It is deeply interesting to follow the very learned arguments that seek to prove that the spontaneous generation of life is possible and provable ; and the contrary opinions, from scientific experiments, that this is not so, and that life as organic is only known to come from that which possesses, or is possessed by, life. The truth here seems to take this shape ; so far as man can know, life is an ultimate principle and thus it is not cognizable as such by the intellect which deals with related truths ; it is being not related manifestation ; it is a name and reality not phenomena or what is related and conditioned. If this thought is understood, then it is unwise to seek to limit the illimitable ; life may exist universally just as power is conceived to exist ; it is not outside nature, and it is movement within being ; and, under definite conditions and relations it becomes operative upon what men think is matter. It is not conceived, here that life is a product of force ; but from the stand-point of science it may be correct to say that it is found that when matter takes the condition of protoplasm, then life finds the necessary conditions and there is the manifestation of life in what becomes living and organic. It seems to be a mistake for scientific men to say whether there is, or is not, spontaneous generation ; or to commit themselves to the theory that life is the product

of force ; let the theorists wrangle about such matters, and if able to prove that force and life are the same being, they will not carry the argument any further forward, because, as can be seen, in either case they are dealing with being and not with related physical conditions. This argument is applicable to all ultimate and related ultimate principles ; they are all involved in the universal postulate of Being ; and scientists and philosophers seem to agree in this, that this problem is entirely beyond their realms of relating or defining, as science, or as philosophy.

The words "Force" and "Life" are intellectual symbols ; they stand for ultimate facts of being ; and, it may be said that they express two facts in their relations to ultimate being. It is the truth that Force may be personified and named the Almighty Power ; and, that the organic may in a similar manner be conceived as Life ; but what must be felt here is that men are straining all their powers to give form, shape, living organised power to nature, and to their own bodies as the product of nature. These related ultimates are separable into units ; but, in the order of development they are united, and they become one organic flesh. Force is not life ; but when life comes and finds what can be made into an organized home, then the union takes place, and life vitalizes, and produces, the living. It is not force as involving and evolving itself ; there is an added power ; it is not chemical elements, but that which apprehends these, and begins to work and to build up an organic cell with its nucleus where life lives and reigns. There is no inorganic addition, nor of necessity any new mode of force or motion as elements ; there is an ideal, an archetypic power, and the method of operation of life is to individualise organs, and out of the simplest, forms of life, cause to develop what is very complex, even the bodily structure of man. It is true, in a sense, that nature is potential with all that is to be developed ; but this is only saying that Being is the mystery of all that becomes, lives, thinks and acts ; with the universal postulate there is no limitation possible ; it is man that is limited in his knowledge, on the one hand by the First Cause, or Principle, and on the other by the order of nature as discoverable by science and by spiritual laws.

Into the great realm of darkness and ignorance men take these principles of Force and Life ; and they are to them as great lights ; the agnostics may say that to them they are as darkness, and as the Unknowable ; but to believers in God, they are

as the Realities of all physical being ; they are the fountains of all light and life. Thus what men see, touch, handle, perceive, conceive, correlate, systematise in order, and think of as law, are the divergent rays of the true light passing through the three-sided prism of man's complex being ; and as the lines converge together and fill the soul, there is transfiguration into the light and life of God, as revealed to men. From these principles there emerges the whole realm of organic life with which men of science are familiar ; and what is developed may be studied in two ways ; in the great book of nature now open to all men who care to study the wonderful works of God as they have been interpreted by scientific thinkers ; and, in individual types which may be considered as milestones in the great journey of life from its beginnings in simple cell structures onward to the advent of man to whom the lordship over the creation was given. This story of the development of life through many milleniums is not one that can be entered upon here ; it is one upon which much has been written ; it is now so far discovered by explorers that they can describe the pathways that life has followed ; if there are still many problems unsolved and questions unanswered, and it may be divisions of opinion on minor points, these do not interfere with the great highways in their order as described by science and verified as the law of development through the ages of the past.

What has been suggested thus far is that in the physical world there are two great realms, the inorganic and the organic ; and that at the roots of these there are principles named Force and Life. These principles are unit ideas, ultimate thoughts, and symbol names for great realities ; and it is because they are unit concepts, facts believed, not related scientific truths, man cannot know or understand what these are in their essence or being. They are mysteries, or one mystery, and it is conceived by thinkers that there is no possible avenue that man can discover by which he will be able to enter into this sacred place to perceive, conceive, or define, the nature or the essence of Being. To agnostics it is as darkness, yet some of them think that they have solved the riddle, and answered the question of the Sphinx, when they say the mystery is eternal matter, persistent energy, or a law uniting substance. To believers it is as Light, because, even although it is so subtle that the intellect cannot seize, divide, relate, or correlate what they spiritually see, as by intuitive

faith ; it is by this very Light, and in the light of that Light, that they see, by means of the intellect, all that is related and conditioned. Without this Light all is darkness ; and apart from this Life all is death ; in fact, this is where man begins to learn to see, to read, and think ; the symbol forms in these realms are his alphabet ; they are also his school books, his school and university. All the visible and tangible is parable and symbol ; and it is through these, as the means of education, that he advances to higher realms of thought.

It is clear that men who thus think about the physical world, its principles, sciences, and history, must become in some sense greater intellectually ; they have been looking into a mirror, the mirror of nature ; these physical objects have passed before their vision, at first apparently real, stable, unchangeable, it may seem to be even eternal ; but, the figures change by the hand of time, matter is analysed and seems to vanish away, and even energy seems to get dissipated, thus the frame-work of all material things have been completely analysed. In scientific order it comes to pass that, in a new and true sense, men find that the "Kingdom of God" is not here, or there, but within themselves ; and it is in the soul that the true and the abiding must be sought for and found. To think thus about the physical world, in a sober, scientific manner, must seem very strange to those who as yet are subject to the earthly, the seen and the temporal ; and it is not to be wondered at if they think upon such men as visionaries who have in some strange way lost their hold upon the world of facts within which men live and have their being. But it ought not to be assumed that because science leads men inevitably to this goal of thought, that scientists forget their experiences, or reject empiric knowledge ; the reverse is the case ; they alone are able to prize all that experience and empiricism truly mean, because, in this new region of thought, they perceive the unity and harmony that exists throughout the whole order of development. In plain words, this is the stage where the spiritual rises above the natural ; where appearances are judged at their true value ; it is where men become men in the image of the Divine, and thus they discover that, by a great process of development, the time has come when the mirror is purified and the reflection is not what men thought themselves to be, but in a true sense they are divine and like the Divine in knowledge. It is at this point that thoughtful men

will see the uselessness of limiting the study of the physical from principle to laws ; the problems to be studied are wider and different in their order, and it is now calmly asserted that the physical is not like the earthly, or matter ; it is intellectual and spiritual, angelic and divine. When men arrive at such conclusions it seems to be reasonable to suppose that it is not necessary to prove that they are spiritual ; the fact stares them in the face ; it is because they are spiritual that they have overcome the natural ; this is their state, the stage to which they have developed ; and it is for them to try to understand what this truly means. When men can conceive the order of the universe, even imperfectly, and perceive and verify in a measure that order to be law, then the day is past to count men among the earthly creatures, for they have become the sons of God. The great struggle of the past fifty years may be summed up in the two lines of thought that men have followed ; the conceptions of agnostics have been in their order natural and mechanical ; whilst believers in God have asserted the spiritual, and, more or less definitely, the supreme spiritual governance of God throughout the universe.

“ The Kingdom of God ” is within men when they reach this stage of development ; that is to say it becomes conscious truth, and they enter upon the enjoyment of their inheritance. But, it may be asked, was not the kingdom there all the time being developed ? The children have been at school ; the young men have been under tutors ; the men have been at the university, and they may have been teachers of others ; but the kingdom cannot come with spiritual power until men are spiritual, and, by the aid of the Spirit of Truth, they are able to decipher, interpret, and understand the books written by God upon which His Sign Manual rests. Nature is one of these books, and the physical world, with its two realms and many sciences, is one great volume. Another very important volume is thrown open to students when they begin to study instinct, feeling, sensation, the special senses, desires, affections, and all those wonderful powers with which living creatures are endowed. In all these men are akin to the lower creatures ; they may be said to possess the same nature and to be found in the same likeness ; here also there is unity and the widest diversities ; but it can be seen, by those who are instructed in the psychological sciences, that what is conceived as the Soul in nature is one, even as force

and life are in their principles one. The meaning of psychology is a treatise explaining in scientific order what can be known about the soul or the mind ; and psychism could be conceived and defined as the teaching of wise men upon the doctrine of the soul, as universal or as individual. This is a very complex, difficult study, it is one about which there has been, and still is, much disputing, and thus much depends upon the attitude of the inquirer, agnostic or believing, what the results of the study will be at the present time. The great fact to be realised is that the Book of Nature is being opened to men ; they are taking wide and comprehensive views of what is to be seen in nature ; and they find that there is perfect correspondence with what nature is found to be, and what they are in themselves. The discrepancies, difficulties, and even apparent contradictions that exist are not in the books, but in the ignorance and pre-conceptions of the students ; thus the want of harmony must be ascribed to the fact that men have not attained sufficient knowledge to understand the books and their harmonies.

The physical world gives outward form and symbol signs for objective study ; organisms, specially by nerves, are brought into contact with what is outside their own bodies ; and the whole order of development in nature from the Amœba, a single cell creature, upward through all the divisions of the lower creatures to man is that of increasing differentiation and complexity of organs. As men are unable to say, as regards the physical world, that they cannot tell when or how the inorganic and the life organic blend into one ; so it seems to be admitted that there is no definite point observed where the life organic unites with a spirit that knows, sees, observes, and that as mind, or soul, is the psychic life. It is not to be conceived that the physical life organic develops and becomes spirit and soul ; it is not a mere involution of the physical, and in harmony with it ; there are new principles in operation ; these form a psychic realm within the soul, and this is the realm of sensation, of seeing images, hearing sounds, and other special sense perceptions : these being perceived, they become ideas, thoughts, related thoughts, and thus the psychic realm becomes organised, through, by means of, and in harmony with, the special sense organs and the world that is objective. The conception is that the psychic realm of sensation and thought is just as definite in its order as the physical realm ; and, that here also there are twin powers which form one psychic world.

It is not necessary to enter into details as to the relations of these twin powers ; they are named Spirit and Mind, or Soul ; they are analogous with force, and life physical ; they are built up upon the same lines of diversity and organic unity, only the physical is form and order whilst the psychical is spiritual percept and concept, with the addition of a whole realm within which sensations, desires, affections, and many other psychic powers find their place. By the law of development it is conceived that the psychical follows, and is in harmony with the physical ; thus the more simple the organism, the more limited the spirit-range and capacity of soul-life, and the more complex and fully developed, the more wide and extensive the soul-life. The highest results are in the highest developed men ; it is the spirit that knows, perceives, etc., it is the soul that receives and conceives all that constitutes the psychical world of thought. This is a very complex problem to reason out, and it is not very easy to see why man differs from the lower creatures if the spirit and soul or mind is the same in all creatures. The point here is that as already explained with Force and Life, so also with Spirit and Mind, or Soul, these have to be conceived as unit ultimate powers of being ; and, it is only by thus limiting them that the scientific order can be followed. These are two more ultimate principles of being, and to be conceived as such ; what they are in essence cannot be known ; and what their relations and conditions are found to be this is the work of science.

The position now attained from the study of the Book of Nature is that there is an outward physical creation in which physical life is the result, and that this outward and visible realm is specially that which gives form and order to the thoughts of men. There is also an inner psychic realm of ideas, thoughts, perceptions and conceptions, and this will range from a state in which it may be there is no consciousness, only the glimmer of a something that is more than reflex nerve action, up through all grades of creatures to man, the highest intelligence. It is when the development to man takes place that there is conceived to be a new departure ; a breaking in or an intervening of new powers into this psychic realm, by which man is made different from all the lower creatures, at once their head, lord and master. The two powers that enter this psychic realm are the intellect that relates and correlates thoughts in their order ; and a moral nature that verifies law and influences men to conform to order, and to obey

law. The glory of man is not that, physically or psychically, he differs from the lower creatures ; but, that to him is granted these higher endowments by which he is raised above them to know truth and to obey righteous law. These powers are not to be conceived as mere developments of the psychic, though they are conceived as giving possible universal scientific knowledge to the soul ; what they really do is a special work, it is that of tracing the thoughts of God as made manifest in creation ; and the perfect results of science and wisdom will be, as it were, a new Book in which the Divine and the human, raised to be divine, meet face to face, and the man reads and understands the wise thoughts of God in their order. This is what men are groping after ; they have found the way, they are pressing forward, they have hope in their hearts, and this Kingdom of God, this city most glorious, will be the reward given to those who serve and labour in this kingdom of patience and of grace. It is true that in the past this differentiation of principles, their unity and their development, was not known ; it is the light of science that has impelled men to take this line of study ; and it is hoped that the result will be satisfactory. By the empiric methods of the past, which were egocentric, harmony was not possible ; but now, in the light of the Divine principles and scientific order, there is hope for the future.

It is at this stage of intellectual and moral manifestation and development that there arises the problems of knowledge of good and evil and of conformity in the life to moral law. To walk in the light of truth, seeking good and obeying moral law this is right ; but to turn toward the darkness and to seek for, and find evil, this is wrong ; it is self-assertion, sin, evil ; it is the perversion of what is true, the reversion of what is right and good : in fact it is what leads to disobedience, disorder, disease, and death ; not because of any arbitrary power or rule, but simply because this is a departure from the Divine order in the universe and contrary to moral law. There is no change in nature, in the lower creatures, in Divine order and law, the change is in man ; he has fallen from his state of manhood, thus he has become dia-magnetic and dark, to the Divine order. It may be that in this matter men require instruction ; they think that all has gone wrong because they are so as individuals, and as a race ; whilst the truth may well be that if men were personally set right, and understood law and order perfectly, this earth and the whole universe would appear

to be quite different. What men are beginning to see is that the principles named are really the Divine attributes ; that the method of creation was not by fiat as formerly conceived, but by the slow process of development ; that the order of the development is that conceived by science ; and, that the conceptions of order and law exclude, to the divine man in the image of God, all thoughts of error, disorder, disease or lawlessness. This is the ideal ; and the difficulty for men will be to keep this ideal in view, and to follow on until it is realised. The fact, not to be questioned by men who know about such things, is that men have gone wrong ; that they have been walking on the down grade ; that an ideal manhood has been perceived ; and, it is to realise that ideal men ought to aspire and not continue to wrangle about mere symbols and words. The story of how the first parents of mankind went out of the way may be literal truth, or spiritual parable ; but the all important matter now is the way of restoration to peace and to the realm of law and order.

It is here that the problems of disorder, disease and death really take shape ; to the lower creatures there is no realm of intellectual order, no true recognition of what is meant by disease, and no conception of death as compared with life ; their stage of development is below that of manhood ; and degraded manhood is found out of harmony with, and rebelling against, what is conceived to be the ideal of man as moral being. What men discern, and try to express in myths, fairy tales, and in their religions, is that mankind is so fallen, that a Deliverer, a Saviour is required, and it is no ordinary man that will prove himself to be Champion of the race and restore them to freedom and manhood. The thoughts of men on this subject in past ages, and amongst all peoples, have a substantial agreement ; only, it is necessary to observe, in each case, the stage of development attained, and not to seek for more than that stage warrants. History, it ought to be remembered, is not a single line of development straight onward ; rather it follows the order of Nature, and what men see is the beginnings of new movements ; a falling back again into chaos and disorder, followed by other movements which, in the long run, by diverse methods, raises portions of the race to higher levels of thought, and truer conceptions of what truth and righteousness mean. The greatest of these movements is known as the Christian era ; there was involved in it that which was unique, and the history of Christianity is that of a development in which

the spiral and not the straight line would be the fitting symbol. In the past men have been very careful to discern betwixt what is natural and what is spiritual ; to define what is secular and what is sacred ; but the time is come when in the light of principles, of order and law, it is found that there is nothing natural or secular, but that all thoughts are spiritual and sacred. It is being realised that Jesus, the Christ, embodies in Himself the hopes and aspirations conceived by men in all past ages ; He is the Deliverer longed for, the Saviour from sin, and He is so, because in a unique sense, He is the Son of God, the revelation of the Divine mercy, peace and grace to men. In brief, He is Deliverer, Saviour, Healer, Supreme Teacher, and Manifestor of the Grace of God to mankind. It is conceived that in Christ the principles that constitute manhood were regnant ; that in Him order was perfect ; that He perfectly conformed to law ; and thus when tested by what is Divine the response is perfect, there is no flaw in His character, and no stain upon His earthly garments. It is strange but true, that it is Christ that supplies to men the Divine standard as thus indicated ; it is the key He bestows that opens all doors into the unseen ; and failing His coming, life, teaching, work, death and resurrection, the maze of human life would have remained inscrutable and no man could have extricated himself therefrom. Jesus Christ, as the Man of the first century, A.D., requires to be studied ; but not as Jews, Greeks, Romans and others studied Him. It is really the twentieth century that reveals the true Christ ; and it does so in the light of Science and of the principles involved in His Being. That His life is health in the truest sense is seen at a glance ; it is Divine order and perfect harmony with the Will of God ; that He healed all manner of diseases by His word of power was made manifest ; and that He raised the dead from the sleep of death is also testified. He has proved Himself to be perfect Man as subject to order and law ; to be Son of God in Grace as Deliverer and Saviour, and it is by His rejection, suffering and death that there is peace and reconciliation. Men have foolishly tried to measure Christ by standards which they have set up ; the time has come to reverse the order, and to know and remember that He is the Measurer who measures all men, and that His standards are universal.

These thoughts are only suggestions as to the trend of the conceptions of men as they advance stage by stage in scientific knowledge of the order in nature, in the verification of law, and

in the intuitive, and philosophic conceptions of ultimate and related ultimate principles of Being. It is the law of development that requires special study, and this it may be assumed will be found even more complex and wonderful than men suppose. In the physical world, as already suggested, this law has been freely applied, with marvellous results ; the psychical realm will in due time be tested by the same law; and the intellectual and moral world of manhood is of necessity that of development. The disturber that causes disorder, disease, strife, hatred, sin and death, does not follow this law ; it is a wrecker of good, it is the cause of pain, it causes disintegration, and thus it matters not whether it is life physical, psychical, or moral, it brings about disorganisation and death. Sin, disease and death are conceived as regnant until the resurrection of Christ, then the new era begins, and the spiritual realm of Grace is revealed to, and made manifest in men. If men could understand the law of development, they would find that the point of focus for all developments is Christ. He is the Beginning and the End of all ; and it is in Him that they all subsist and consist. It may be said that the genealogy given in the Gospel of Luke may prove to be an illustration of this truth ; the beginning is God, Adam is the son of God, and then stage upon stage, for many generations, there is onward development in the old world, in Mesopotamia, Canaan, Egypt, the Desert, the Land of Promise, the captivity in Babylon and the East, in the Restoration, in Galilee and Judea, and, at last, there comes Jesus, the Christ, the Son of God, and it is in Him that all men are blessed. They came from God and they return to Him in Christ ; and all between is development. This may be interpreted by order ; by the laws of Nature ; by mankind ; or by a man ; but these men, as names, or as peoples, or as experiences, express, as in symbol forms, the story of the development of the restoration of mankind to God by Christ.

If the law of development can be fitly expressed, symbolised and indicated, by genealogies and generations, then it will not appear so very strange if men expect to find a symbolic form of thought which will both hide, and reveal, what is conceivable as the unity and the harmony of creation. It may be suggested that such a symbol exists, and it is to be found in the Book of Revelation. The ideal is the apostle John on the small island of Patmos, and being in the Spirit, there was given to him the revelation of Christ, the living, ascended Lord and King. He

is the perfection of glory, and He walks in the midst of, and is surrounded by, seven golden candlesticks. He is Light ; they receive and reflect His light of truth, and apart from Him they have no existence. It is true that this vision, in the first instance, is applied to seven churches in Asia, but there may be a more subtle and mystic interpretation of the symbol ; it may be extended to humanity, to the seven principles that constitute being, and to these as regenerated and restored to their true place in the midst of fallen humanity. This interpretation at the first glance may seem to be a sport of the imagination, but, after thoughtful study, after considering the messages that follow the vision, there remains the conviction that this is the highest conception of the glory of Christ. It fits into nature, history, man and the Bible ; and, as symbolic truth, it is the highest development of what has been repeated over and over again in manifold ways throughout history. In this symbol there is Alpha to Omega, the whole range of abstract truth as conceived in letters of the alphabet, and what is developed out of them ; and the symbol changes not from beginning to end, for He is First and Last, the Eternal. All this is something like the vision that is dawning upon men in the twentieth century. The old lines of thought have broken down ; the geo-centric and self-centred systems of thought are vanishing away ; it is Christ in the midst that is the vision of the future ; it is His image and likeness that men will desire to possess ; and this means, the strange conception, that the related ultimates of nature reveal God ; and that science, in its fullest meaning, makes manifest the thoughts, the order and the laws of God. It is the Beatific Vision dawning upon men, and the recognition of the thought of the ancient Greek poet, that in God men live, move, and have their being. The Greek poet was gifted with this great poetical vision ; there has come a great change in the thoughts of men, for it is now science and philosophy that read and confirm the vision of the poet.

CHAPTER II.

THOUGHTS ABOUT MATTER, ELECTRICITY AND GRAVITATION.

In addition to these introductory thoughts, it may not be out of place to consider, as briefly as possibly, the tendency of the conceptions of leading scientific thinkers upon the problem of the development of matter. The physical world may be conceived as that of parables ; and, as explained by the Master Teacher, all that is seen in Nature is like the Kingdom of Heaven. In their relations all conditions of matter and energy are like something in the Kingdom, but it is not until the phenomenal stage is past, and the ultimate, and laws, are recognised, is the Kingdom of God reached as taught by science and divine wisdom. If the Master could give oral instruction to His disciples, it is possible he would tell them that all nature is parable, and only by the study of nature can men really understand parables and what they mean. The illimitable, the eternal, power and motion, as abstract thoughts, are not parables ; they are not like anything that man knows. On the other hand space, time, matter and energy, even as concepts, have their likenesses because portions of these could be conceived as like an ideal. It is by such thoughts as these that men test themselves as to the meaning of words ; they try to find a real that will correspond with the ideal. Thus men may say they see into space, but not into the illimitable ; they can count, or measure time, but not eternity ; they think upon, and reason about, the effects of power, but they cannot comprehend the Almighty ; they may think about the correlations of motion, but they do not understand the words "the Spirit moved." It is conceived that the power known as the attraction of gravitation is universal, and the law of gravitation is expressed in these words, that "two masses in the universe attract each other with a force which varies according to the inverse square of the distance." Gravitation is conceived to be

a constant universal power : and thus, although the law of its action is known, no one has been able to declare what that power is ; it seems to be thought of as the power that regulates the motions of all bodies throughout space ; thus it is conceivable as the supreme controlling power in the universe. Gravitation may become a cause of motion, and thus bring about the correlations of motion ; but it does not seem clear that the correlated forces can be changed into gravitation as a force, unless these are changed into matter and mass. Is it then supposed that gravitation is unique, in this sense, that it is the inherent fountain of motion and matter, and thus it can be thought upon as distinct from, and yet the cause of, all other forces ? Gravitation may be a parable in this sense, that it reveals to men one controlling power that governs or regulates motion in masses of what is known as matter. With gravitation there is the conception of bodies, or masses of matter. Thus men turn from gravitation to matter to enquire what it is, how it can be torn to pieces, or how it can be made to stick together. The physical force conceived to be the one most useful for overcoming that power in matter that is cohesive is heat ; it is heat that separates particles of matter that adhere together by a cohesive force, and thus these two forces may be conceived to be the analytical and synthetical forces in matter. Thus far the knowledge gained is that matter may be thus taken to pieces and put together again under certain related conditions ; and the next stage of inquiry is to find out what matter is in its elementary or atomic forms. For this purpose it is necessary to go to the chemist, and the information to be obtained from him is to the effect that all kinds of matter have been analysed chemically, and the result has been that about seventy elementary forms have been found that are in some way or other quantitatively different, they seem to be separate entities, such as hydrogen or oxygen, iron or copper, but what these elements are in themselves the chemist cannot tell. The chemist tries by synthesis to compound these elements of matter, and he discovers that they unite together qualitatively in definite proportions. That there are particular affinities, attractions or repulsions in such combinations, and thus the chemist, though he thus reduces matter to elements, and can produce thousands of combinations, remains ignorant of what these elements are in themselves. They are correlated ; they have definite relations and proportions, but he is unable to discover

the secret of their being. This analysis of matter can be carried still further by the science of spectrum analysis by means of light and a prism ; thus if pure light passes through the prism it is refracted, or bent out of the straight path in which it was travelling, and the result is the solar spectrum with its bands of colours, heat and chemical action. By analysis it has been discovered that chemical elements find their places on this spectrum by radiation and absorption, and thus it has been conceived that if all the elements of matter could be thrown upon a spectrum the result would be like the one produced from pure white light. In this region also there can be a synthesis of the rays of light. They can be re-refracted through a second prism, and the result will be the spot of white light upon the screen where they are converged together. Let it be assumed that the second prism is imperfect, broken, or full of flaws, then the result would not be true re-refraction, but a mixture, thus the order would be destroyed and the spectrum a chaos. The thing with flaws is useless to verify order and law. What is required is a new prism, one that is perfect, and without this the synthesis cannot be accomplished. This line of thought leads onward to the conception, not that the prism full of flaws can be polished and made right, but that a new prism is required to take the place of the fractured prism ; but the difficulty is how these chaotic rays, all mixed together, are to be acted upon so as to bring them into order again. How are the demagnetised, or dia-magnetised, rays to become polarized again so that being in their order they can be re-refracted and changed into light ? The conception to consider is that electricity and magnetism may be able to accomplish this apparently impossible work, because it is assumed that light, chemical analysis or synthesis, heat or cohesion, could not realise this task. The thought is that these forces are, in a sense, heavenly ; they move in ether ; they penetrate matter in all its forms ; they are greater than light ; therefore, it is possible that by electricity and magnetism the broken rays may be polarized into their order, and what seemed to be lost in chaos and darkness, may again be made useful, put in order and changed into light. It is not assumed that this has been done ; it is not asserted that this is possible ; it is not recorded that anyone has tried to do this ; and yet the truth may be as suggested because, as matter of fact, it is electric motion from the sun, in or by light, that polarizes the sun rays in the earth, the result being the magnetic polarity of the earth. The object in

view here is the parable of the physical forces in their correlations, and, as has been pointed out, they are united two and two to form one order, and they are correlated to form one physical universe.

The suggestions that have been made as to the correlated physical forces are, it will be observed, in line with the method of Christ ; they may seem to transcend the conceptions of scientists, and it is quite possible that they may not see their way to agree with such a theory. The point here, however, is that the physical forces are the central points of great parables ; and, if these can be understood, then all other parables would follow in their order, and the physical, in a sense, would give the form, as well as the key, to what is more highly developed. This is like going to school again and beginning with the first chapter of Genesis ; as in the Bible, so in nature and man, the importance of this interpretation is the finding of the key by the application of the method of Christ. It is quite true, and this ought to be constantly remembered, that the physical forces are not to be conceived as rising above what is physical ; and thus it is all the more wonderful that this first series of the order, as in a parable, holds within itself all that will be developed out of it. But this is the rule in the Kingdom of God ; the first is as a germ, and a key to what follows ; although what is developed is not physically the same, the likeness is in the parable and in the spiritual development. The physical forces are the parables to be studied as giving form to the thoughts; and each new realm of thought as it arises requires to be studied with an eye upon the parables of the forces. The parable of physical life is that of a new power. In the parable of the forces the analogy falls in with that of cohesion by which matter is brought together, and forms one solid mass. Just as homogeneous bodies have a mutual attraction, and the particles unite into one mass, so the power of life, in an altogether new form, absorbs protoplasm, and out of this builds up organic forms in which there is life. There is a likeness in form ; matter is increased in bulk by cohesion, and life is increased, as in organic forms by growth. When the organic bodies lose sap, circulation, blood, heat, vitality, then they tend to get hard, to solidify ; and thus the organs that were healthy lose the power to live ; they are overmastered by what is inorganic, what was living dies, is disintegrated, and returns to dust, or becomes petrified like a stone, and would not be known from stone by those who were unable to read the lines that were once living structures. The parable of life is not that it has been crushed by

the iron heel of matter, but that supported by matter it has become a great realm of being, a marvellous tree of life that has filled the earth. There was an ideal in the first germ of life ; there was plan, purpose and design, there was order and law, all pre-ordained and pre-arranged, and the development was carried forward in ten thousand types and forms until the body of man was produced, and it is this Divine work that is conceived to be the master-piece of nature, or of the Spirit of God. It cannot be said that physical life has been a failure physically. The parable is in the beginning of things, and thus it seems out of place to think upon that which is physical as becoming spiritual and being transfigured so that there might not be physical death. It is true that the lower forms of organic life can take from the inorganic all that they require for life ; but the higher forms live upon what is living, and what was once living and is petrified, as coal, may be of immense service for the generations of men upon the earth. All that lives has some form of enjoyment or satisfaction in life ; but there is not anything that lives for itself alone ; it is part of an organic whole, and it is not by the law of self, but the law of Sacrifice, that all life is given, sustained and given back to the Giver of Life.

Just as there may be said to be a parable of life that finds its first form and likeness in cohesion and matter, so there may be a parable of spirit with a something in physical nature that is its analogue. What the spirit in man is specially known to do in its relations with the external world, from whence the elements of knowledge are derived, is to perceive, through sensation and the special sense organs, effects which are named sensations. If men will take the trouble to analyse their words and thoughts the result will be that the final analysis is that of seeing, hearing, tasting, smelling, etc., and the correlations which exist betwixt thought and things that are sensuous. What is suggested in this analysis is that there is the spirit power ; but spirit power, as an abstraction, a principle, can only be known by relations and conditions. The pre-existing relations are the body with its special organs at the service of the spirit, prepared for it, and that external world which is in correspondence with the special senses. Into these the spirit comes as into an inheritance, and its functions become known by response to sensation, observation, perception, reception and conception. The spirit may be conceived as a free agent within the bounds of the body, and by the nerves of sensation and the special senses it is active to see, to know, to enquire

what all changing things mean ? The spirit may be said to begin thus early to enquire into what is parabolic, and all the signs and symbols of nature are parables that pre-exist in nature, and have an existence in the physical body. It is not necessary to extend this argument ; but this is the analogy, even as a chemist in analysing matter is poised so to speak, betwixt the objective world of nature and the senses, and the subjective world of the mind, and from these chooses and separates things which seem to differ until the elements of matter are found, so the spirit in man in all that pertains to man and nature carries on similar processes. There is a difference in the initiatory stage of life, as in a child ; there is separation and differences, but not in the way, or to the same extent, as carried on by a chemist ; the child is unconsciously or semi-consciously, learning his primary lessons ; the chemist has become conscious that order and law exist, and he is trying to solve the parables that exist in matter. Care must be taken in carrying out these analogies, to keep the realms of thought distinct, and also to remember the stage of development which the enquiry has reached. What is of chief importance to remember here is that the forms are the objective things or conditions ; the thoughts are in a realm that corresponds with the objective, but is inward and subjective ; the spirit is poised between these, like a magnet in a compass, and by that freedom possessed, it ought to move in harmonious communion with the Spirit in the universe. Thus far, the assumption is that the spirit of man has power to move ; if spiritually magnetised, it will be attracted by what is in harmony with its being, and it will become repellent to what is contrary. If this spiritual magnet is changed and made dia-magnetic, then the result will be chaos and darkness ; if para-magnetic, then the universe will be as light and the issue will be order. It is the mind, or soul, that is the co-agent, the help-meet of the spirit. What this means in chemistry is that the chemist tries to solve the parable of matter synthetically ; having taken to pieces all forms of matter and reduced them to elements, the questions to be asked and answered is how, in what manner, under what conditions and relations these elements will be led, by affinity, choice, preference, by order, or laws of nature, to combine and form chemical unions, and what proportions of the varied elements will thus attract or repel each other ; will unite or remain neutral, will take kindly to each other or, as if fired by hatred, explode and destroy each other. In the soul, as men know, analogical

conditions exist ; it is a universe of elementary forms, it is a world of correlated conditions, it has affinities, kindnesses and spiritual attractions ; and there is also in it what will not unite, is not of the same nature, is mutually repellent ; and yet, there the Heavens may dwell in light, peace and love, or there the devil may reign in darkness, causing destruction as by the fires of hell. This parable, it will be seen, has now assumed a new form, the things and thoughts analysed take the second place, it is not nature and its actions that are of chief importance, but the spirit of man that possesses the power to analyse what is natural, and tries to put it together again under new forms, relations and conditions. Without the spirit all is chaos ; if the spirit is in a state of dia-magnetism all is confusion ; but when the spirit becomes para-magnetic in harmony with order and law, then the great change has come, the Heavens are overcoming the Earth, and men begin to feel as if they were entering a new world of thought. This is how men look upon the past ; before the days of true physical science all was chaos and confusion, they had not advanced to the chemical stage of enquiry, they only knew about heat and matter in a few forms and conditions, and they had no conception of what men would be privileged to see, when they became so far para-magnetic as to begin in a scientific spirit to analyse matter. It must be noticed here that the chemical stage, although in a measure para-magnetic, is not so fully. This is as the breaking of the dawn in the east, or rather of men changing their position from that of dia-magnetism toward fuller knowledge. In this stage the conception of limitations begin, and negative and positive knowledge take shape ; thus men discover that matter is reducible to elements, but this form of knowledge is negative as to the reality, and positive as to relations ; in fact, in this realm the spirit and the spiritual reign, and forms and things are giving place to relations and thoughts. The chemist might be supposed to ask the question, " What is it that carries out the work of analysis ? Is it heat, chemical affinity, magnetism, etc. ? " The reply would be that these are agents used for this purpose, but the real power is above these physical agents ; it is the man, the spirit, that is directing these forces to find out truth, order and law. The parables are in the visible, tangible, dissolving forms of matter ; but the man is above all these, and, it may be that unwittingly he is searching for design, purpose, and an ideal ; but they are not to be found in chemistry. The light

divine is not in matter that can be analysed, and it is not in matter when compounded in definite proportions and into thousands of products. It is true that order and law are there, but they are not conscious and luminous, they are of the earth and earthly, and thus the vision of truth is not to be found in the parable of chemistry. The analogy here seems to be that as in the world of nature chemists analyse and synthesise matter, so in the spiritual world at this psychical stage of thought, within the realm of science, there is not the ability to rise above what is earthly order and law ; the analogies are earthly, limited differences, but there is no unity or harmony in things and thoughts divine.

Into this realm there comes light, not as cause but as effect ; and the parable is that studied by Newton in light, the prism and the solar spectrum ; it is not spectrum analysis and its revelations as in these days, but the ideal as seen by Newton, and light as analysed and synthesised by him. The parable is an ideal, and the ideal is a great parable ; and it may fairly be conceived that a more lovely and perfect ideal could not have been presented to men. Newton saw the beauty of the symbol, but he had scarcely a conception of the glory that it contained. The revelation was beautiful and true ; but what was hidden, unrevealed, was far more wonderful ; and it is only now that men are beginning to apprehend the glories that are represented by this vision of truth. The analogy here is that of light as truth ; and of intellectual power in man to place truth in order. Truth is one even as light is one ; but when truth is refracted, made manifest in lines or rays, then the truth is diversified and manifold. It is with truth as with all the correlated forces ; they are correlated, and yet when they pass through the spiritual prism all the forces are placed in their order ; and the intellectual spectrum of truth if it is not more wonderful than the solar spectrum, it is actually Divine in what it reveals to men. One very important lesson men may learn from the parable of the solar spectrum and it is this, that the things that are visible are very limited as compared with what is invisible ; and the sensuous world is very small as compared with what is unseen and eternal. It is not necessary here to enter more fully into this interesting subject ; the interest of a special kind is not the work of Newton ; and it is not the light of truth in all its relations ; it is that strange vision of a marred prism that failed to re-refract the light rays in their diversified forms and relations, and thus left men wandering in a realm of darkness,

with only the light of a solar spectrum of truth to guide them in the great desert of life. Wise men may shake their heads with doubt as to such a vision being found in the realm of physics ; but there cannot be any doubt as to its being there ; in fact it is everywhere, and it is because men are in the darkness that they do not see what is of the greatest importance for their own well-being. A more perfect parable of truth and order, moral purity, righteousness and law could not be found in the universe than light, the prism, the spectrum, a second prism, re-refraction and light ; it is all comprehensive as symbol of truth and righteousness, and it ought, when understood, to completely shut the mouths of all those who say they can find no Divine Truth in Nature, and no purpose, design, or ideal. God speaks to men in the light of truth and by means of it ; they have chosen the wrong way ; in fact they have sinned, fallen from the ideal, and they have been lost in the darkness. This is the parable of parables to teach men about truth, sin, and the results that follow ; and until they have fully mastered this parable of light and truth, they will do well to keep their mouths shut, not to speak unadvisedly with their lips, and truly and honestly try to comprehend what God means by giving to men such revelations.

The parables of heat and cohesion speak to men of what they can feel by sensation ; and what they can see and handle ; it is the physical world in which the masses of men live and have their being, and they do not doubt for a moment that sensuous things are real and abiding. This is their world ; they are as children in it, and it is not to be expected that in such a state and condition they can believe what men tell them about what is unseen and spiritual. There are people in the world who have, even in the light of science, analysed what is known as matter ; they believe that it can be reduced to elements, to relations and conditions, but they do not see into the unseen world ; they are lost in the differences of the earthly and the related ; thus, there is no unity or harmony in their lives ; life is a thing of divisions, of phenomena, of what is ever-changing, and thus they have lost the vision of reality, of magnetic polarity, they are in the darkness and they know not whither they are going. God has revealed light and truth ; if men were true and right, then they would receive the light of truth and walk in it ; this would be to them as manhood ; they would see the face of God in light and live, and, in their lives reflect the image and the glory of God. This is an

ideal ; it is what might have been ; it is what science longs to see ; but the ideal is not to be found ; what some men see, is that darkness reigns and it is still night ; to some it is the darkest hour preceding the dawn ; to others more advanced, enjoying greater privileges, the dawn has come, and the Day of the Lord is very near. It is in connection with this Day of the Lord that the parable of electricity and magnetism is found ; they are being considered as heavenly symbols ; and they seem to suggest that the day when the Heavens will reign is drawing near. It is not easy to set this parable in order ; or to express in thoughts the day that is dawning upon men through the discoveries that are being made, and utilised, by these powers. There are men living who can remember the time when the darkness was made visible by the use of tallow-dips and rushlight oil lamps, and now their eyes and their hearts rejoice in electric light. Not very long ago men had to wait days, hours, weeks and months for news from their loved ones ; now, by electro-magnetism, time is left behind in the race in the service of mankind. To recount the wonders of electro-magnetism, as power and light, is not necessary ; they have come, they are taking the first place in all civilised countries ; they are the willing servants of men, and the services that they will render in the future cannot be fully known by men in their present state of knowledge. It is largely by means of electric light that the science of spectrum analysis has been advanced ; and by means of light, ether and electro-magnetism the work of analyses of stars and sun, as to their elements of matter, rates of motion, lines of colour, are progressing. They have also operated upon invisible atoms and electrons, and thus it is suggested that men suppose it to be possible that they have not only entered the realm of the invisible and intangible, they have nearly reached that reality which is known by its related conditions. It is electro-magnetism that will bring all other forces of a physical kind under their sway ; they reign in ether and in matter ; and thus they are a wonderful parable for men to study of what is not earthly but from the Heavens by ways which men cannot see, handle or understand. The analogue of electricity is conceived to be Divine Grace ; and the analogue of magnetism, Sacrifice : they have come to men as great revelations when they were much required ; and what wise men have to do is to study these powers, their methods of operation, order and laws, and see in what way they are going to reveal to men by analogy great spiritual truths.

As these powers operate in a realm beyond matter, in the ether, and are correlated for great purposes where matter becomes subject ; as they are heavenly, and polarise or magnetise the earthly, so the conception arises that these powers may be used in the future much more than in the past for the restoration of man to his normal para-magnetic state. The line of thought that seems to be pointed out by science is that these two powers will be commissioned to place all the other powers in their natural order ; there will be a great revolution ; heat and matter will not destroy any more what is possessed by life ; spirit will not be demagnetised by matter ; the soul will not be darkened by disorder ; the intellect will see truth in its beauty, perfection, unity and harmony ; and the moral man, being pure of heart, will see God, and all these changes will come about through Divine Grace, and be made effectual by the Divine Sacrifice which will draw all men unto Himself in the Heavens. What men cannot as yet conceive or understand is that parable of the resurrection to a new, risen, eternal life ; they may, however, perceive that the truth lies in this direction ; there must be knowledge of the order of the universe as indicated by Science ; the Fear of the Lord in the soul ; conformity to law in the spirit of goodness and love ; Divine Grace regnant in body, soul and spirit, and likeness to Christ in His Spirit of Sacrifice. All this would mean conformity to His image and likeness, preparation and fitness for the Divine life in light and love.

It has been assumed that the study of physical nature is that of outward form ; it is that with which men's thoughts are clothed, and thus they may be said to become the raiment of the soul in its stages of development. The child is clothed as with physical matter, and he is surrounded by a world of matter ; but as he grows in knowledge to manhood this conception tends to be dissipated, and the end tends to be that the thoughts find themselves homeless, apparently without limitations ; the reality undiscoverable, and the relations and conditions of the soul that of darkness or of light. The visible creation is gone and there is no matter. The spiritual world has been born out of the natural, and somehow or other the realities men seem to have to deal with are electricity and magnetism, or, what is analogous with these, heavenly forces. In other words the parables of life and thought in scientists are being centred upon these powers ; and they begin to think that if they could understand electricity and magnetism then all the

secrets of the universe would be open to them ; they would have escaped from " Maya," from what deceives, or from what is phenomena, the ever-changing, and they would at last reach an indefinable something which will give satisfaction to the souls of men. It is to be feared that this delusion will prove to be as delusive as all others, for the simple reason that these powers are not ends in themselves, they are forms which are analogous with what will come ; they point to a future, and, if rightly understood, they may throw light upon the pathway the thoughts of men must tread in their pilgrimage to that better land. It is for this reason that the thoughtful utterances of masters in the physical sciences are so valuable ; and it is a great privilege to sit at their feet as they give to mankind from time to time the rich results of their labours, and also the visions they are able to see from the vantage ground upon which they stand. They are not to be conceived as infallible teachers, and they make no such claim ; but, because they claim the right to speak the truth as they see it, and they are known to be men who love the truth for the truth's sake, they are to be revered and loved for the work they do.

A few thoughts bearing upon this subject may be found useful ; what is aimed at being to apprehend the parables these teachers are uttering, and to try to understand what they mean. It is taken for granted that all the studies and experiments of science have been to discover, in the physical realm, what matter is, and its correlations. This is the issue of the separations of things that differ in appearance ; the work of chemists in the analysis and synthesis of matter, as to elements and compounds : in light and crystals ; in the physical forces in their conservation and their correlations. There has ever been a beyond toward which men kept moving ; but, at last, they seem to unite in saying that they think they have almost reached the end of their intellectual efforts, and that there is no beyond upon this road in which they can travel ; they have reached the verge of the region of Ether, and, as they look upon it they seem to say that they have no instruments to divide this unique condition, or state of existence ; and that they are unable to correlate, or put in related thoughts, what they see. To philosophic thinkers such a confession will not seem strange ; it is what they have expected, and they could not see any other issue to the works of Science. The issue takes this particular form at the present time ; Science has asked what is matter ? The reply given is, it is electricity. What then is electricity ?

It is that out of which all matter is made or developed. In other words all the analysed conditions, relations and correlations of matter end in electricity ; and when men know how to synthesise, manipulate, relate and correlate, electricity, then they will be able to produce matter in its varied forms. This is not a practical fact ; it is a philosophic vision in the light of science, and, however strange it may seem, it is not to be put aside as worthless ; men ought to take it for what it is worth ; it is a faith not to be despised; and the vision is worthy of study because of the outlook it gives into the future. What is electricity ? The scientists confess that they do not know, and therefore they cannot tell ; but they go on to say that they do know something of its movements, conditions and relations. The thing in itself is a mystery ; but when the thing moves, or is moved, then it reveals certain phenomena, and the relations of these become known. Electricity is said to manifest two conditions ; these being positive and negative ; and these conditions are said to act in different ways, the positive repels positive and attracts negative, and the negative repels negative and attracts positive. When there is excess of negative, then the electricity is said to be negatively charged ; and when there is less of the negative than of the other it is positively charged ; if the condition is that of a balance then it is neutral and there is no action. What is the positive electricity ? What the negative ? The positive, as related to the negative, seems to have this peculiarity, it is not so active, does not move so freely, it is more like a reservoir out of which the negative flows, and thus the negative is conceived to be the worker, the power that manifests itself most readily in action. Students are warned not to think upon the negative flow as an energy like heat, or other forces, but rather like water moving from a high to a low level ; there is energy in its motion, but it is as that of strain motion. When this strain is produced then this is the charged condition, and when the negative is in motion it is a current, and accompanying it there is magnetism as surrounding the current. Under certain conditions when there is vibration in the motion the result is light ; but it is not made clear that the electric current in ether produces light ; or if the light is correlated with atomic conditions of matter, as in the atmosphere of the earth. Positive electricity is conceived in this way as a great unknown power, it may be symbolised as a dark circle or globe ; but within that circle, permeating the mass in minute quantities, there are free negative points that move

about, that are ready to escape and if they can be brought together they do escape in the form of electrons. The point of their escape is the terminal; and as these electrons are in a specially active condition they are conceived as emerging with great speed; they can be confined in a narrow tube; they can be directed so as to strike a target, and thus they can be seen to possess propelling power, they cause heat, and there is luminosity. What are the electrons; are they a unit electric force that cannot be divided, or do they carry with them in their rapid flight that which is divisible? It is not explained that the effects of the electrons upon the target is that they carry power to move, that the motion causes heat, or that the heat causes luminosity; this it may be assumed is true, but the fact made known specially is that the stream of electrons can be influenced by a magnet, and then it is seen that this stream is divided into three rays, or divisions, presumably a negative, a positive, and a straight forward moving ray, that is luminous. The *b* ray is the negative ray, and the electrons are shot off in it as by radiation; the *y* rays are like ethereal luminous pulses; the *a* rays seem to be like a new substance, thrown off with violence, the atoms seem to break up, there is light flash, and heat. Electricity is conceived as the last stage in analysis; and electricity as thus conceived is the first stage in the process of the formation of matter; but it is not to be supposed that thus far any matter has been formed. These electrons are inconceivably small; it would take 800 of them to make up an atom of hydrogen; and it is a problem how many atoms of hydrogen would be required to make it a visible thing. The conception is that this region of experimenting is far beyond that of the senses, or of atoms of elements; it is where all the atoms of all the elements will give the same kind of electrons, thus a long long way beyond the stage where matter begins to take a chemical elemental form. It may be conceived that negative electricity, in this sense, is a kind of discharge; in its motion there is what is termed self-induction; as it moves it generates a magnetic field in which it is encircled; and the result is conceived to be inertia in, what is most heavy, the *a* rays; thus mass concentration, and the greater the concentration, the heavier the mass and the inertia. If then it would take 800 electrons to be equivalent to an atom of hydrogen; for sodium it would be 23 times that of hydrogen; and for lead about 200 times that of hydrogen; thus radium would be about 200,000 electrons to the

atom, and this would be the stage where matter would begin to be radio-active.

In thus indicating the line of thought that masters in physical science think themselves free to order their thoughts and to express them, the object in view is not to discuss their conceptions, but to accept the forms of thought they give, and from these to discover the analogies that exist throughout nature, man and the Bible. What physical science supplies is physical forms of thought ; they are as parables, things and thoughts that are like what is higher and different ; thus, it must follow that the parable must fail to interpret its own meaning ; and, it is only when the spiritual becomes radiant that men ought to expect to find out how the parable illustrates the spiritual. Thus the physical realm is of great importance for the forms it supplies ; but, there is the beyond, and it is toward the spiritual that man aspires. The physical realm is like unto the Kingdom of Heaven in this way : it is a kingdom, say of electricity, an unknowable reality that lies behind all electrical manifestations, and out of the three primary rays or manifestations, there arises the visible and invisible physical world with all its relations, order and laws. In harmony with the physical forces and forms there is made manifest a realm within which life reigns ; and it may be conceived that the magnetism that follows the self-induction of electricity is, if not the cause, the co-ordinate power that maintains harmony throughout the physical world. Again the Kingdom of Heaven is like that power named the spirit in creation endowed with conscious powers and these when manifested may be like unto the power that sees in light, that receives images as thoughts, and that wills, or chooses as to actions from thoughts known. This involves the conception of the recipient mind or soul of the psychical life, and it is around this co-ordinate realm that there is a psychic magnetism which would keep all within its range in harmony with psychical order. Again, the Kingdom of Heaven is like unto these physical and psychical realms as form, and as thought representing form ; the objective has been involved in the subjective ; they are correlations, and together they represent nature ; they are the soul of nature, of man, or, in a spiritual sense, of God ; and it is into this world that man as intellectual, as fit to attain to divine knowledge, to the likeness of God, is born. The man conceives what is abstract symbol of thought, he compares the thoughts that are known and correlates them in their

order. Along with the intellectual power there is the self-induction of the inward power to preserve these thoughts in their order and it is in the magnetism of the moral man that there is truth, righteousness, goodness, justice and love ; and, in the light of these man perceives, conceives, and ought to live in the ideal image of God in holiness. The realm of evil is like the baneful influence that surrounded man ; there was temptation, trial, stress, the enveloping magnetism gave way, the intellectual order was lost, the soul became dark, the spirit was demagnetised ; the physical life became subject to what was power without the magnetic environment ; and thus the evils men endure, the pains they suffer and the disorders they cannot put in divine order, in harmony with the laws or will of God.

It ought to be remembered in looking at this subject from this stand-point that the whole realm of thought is intellectual and spiritual ; it does not deal with experience or empiricism, but with symbols, and with what is intellectual order as conceived by science, in the light of divine wisdom. The theme of the Kingdom of Heaven is that of Divine Grace ; and of Grace as it is correlated with all other realms of thought. It is a kingdom which comes into being as a consequence of the Fall, sin, disorder, disease and death ; and the purpose that is embodied in the kingdom is the restoration of man, and all that he represents. For this end the Power of Grace is conceived as an ultimate like all other principles of being ; and it is the development in this realm that is the great theme of the Bible. Grace is the symbol name that is used ; but the reality behind the related ultimate symbol is God ; and it is God, as First Cause in all that is created, or has been made manifest. The spiritual realities are God as Creator and Cause ; Christ as Heaven, and behind Him the earth as in chaotic shadow ; the Spirit as power to move for salvation ; and the results the Creation as light radiant reflecting the glory of God. In these thoughts as found in the opening words in Genesis, the conceptions of scientific thinkers find their fulfilment ; their symbols as summed up in electricity, and its manifestations, are explained and understood ; and they are seen to be trying to express in the symbol signs of what is physical, what they ought to know is not physical but spiritual ; and, as matter of fact it is because they will degrade their own thoughts, which are spiritual, into what is physical, that they do not understand the problems they are studying when they seek after the interpretation in spheres

that are below their order of thought. It may seem strange to put the conceptions of scientific men in this way ; but if they will carefully consider the true order of thought, they ought to see that they are placing themselves, as the thralls of what is material and natural, under the power of what is lower in the order of development ; and they will not be aroused to think upon the great truth that it is the intellectual in them that conceives order, and perceives law, what is Divine wisdom ; and they will ascribe the glory to Nature, over which they are masters in thought, and thus they dishonour God by their thoughts and words, and degrade themselves by the attitude of thought they persistently cherish. If this conception is rejected as not true, and as misrepresenting the facts, and it is assumed that man is greater than matter, or nature, then this thought arises that those who assert that they are the interpreters of nature, and as such above it, do not recognise God in His works, and they declare that by their own right hand of power and wisdom they will go forward and overcome all obstacles until they know all the secrets of nature, and thus make matter, in all its forms and relations their servant. This it must be confessed is idolatry of another form ; it is to worship and adore the creature man, and not the Creator, God ; and it is to fall down before that most detestable form of the spirit of evil that exalts power, pride and earthly wisdom. That scientific men would willingly take up such a position is not to be accepted for a moment ; they also are under the influences of the "dead hand ;" thus they seem unable to break through what is dead so that they may grasp the living hand of Christ, who is at their side, in their very thoughts, working in them the new spiritual life, and telling them to arise and come forth from the gloomy grave of naturalism in which they find themselves. If Christ is really the substance, life, spirit, conception, order and law of all that men of science seek to know, and there is no other possible means of interpreting and understanding nature, man, and the Bible except by Him, then what utter folly it would be to turn the back upon Him, and by wilful choice to plunge into the darkness of that awful night where death reigns and God is not known.

The line of thought that is suggested through the latest conceptions of scientific thinkers, has not altered in any way the results as conceived by philosophy, or by divine wisdom. The ultimate is still ultimate ; it is God that is Being and First Cause, whether men limit their thoughts to what is natural, or seek to

rise above the natural into the realm of the spiritual. It is God that is power, the Almighty ; and the order of evolution may be traced by this route of thought from power to altruism in the way naturalists prefer ; or they may take that different order of thought which discerns new beginnings as from new seeds, and study these in their order of manifestation as power, life, spirit, thought, intellect, morals, grace, and sacrifice. The order of development in the latter is more true to the facts of life and being, and in the long run give the unified and harmonious explanation of the Divine order. What men require to understand, and ever keep in mind, is that they are, in the intellectual realm of thought, dealing with words as symbols of truth, and thus the great importance of getting behind this last veil of what is earthly to reach what is spiritual and heavenly. The scientific teacher conceives that the ultimate of all thoughts and things is electricity. The spiritual thinker will say this may be true as related to physical matter, but matter, and the physical realm of thought, is that which gives form to what is spiritual thought, and thus the true related ultimate, or symbol, is not electricity but grace. As in the parable of electricity and the realm of what is physical, so in the kingdom of grace and what is heavenly, it is God as Grace, as Giver, that is the ultimate in all the thoughts of men ; and to believe this thought, and to act upon it, is to place spirit and soul in the right attitude to receive Divine instruction. As electricity is manifested by three rays in one stream of electrons, so God is revealed in Grace as Father, Son, and Spirit. As the result of the stream of electrons is towards the formation of matter, with concentration and mass, so the work of the Spirit is creation, and, the new creation in Christ. The form of expression in the physical, as repulsion and attraction, would not be used in the same way in the realm of Grace ; the electrons are thought upon as active, yet repelled ; in Grace the conception is that of free gracious action, as of separation, of development, of becoming personal. Out of the Eternal comes time, and in time the Son, and the children of the Eternal take form, become individuals, and it is as individuals they are separated from what is thought of as positive. As electrons become separate electron things, so men become separate persons, and this separation and individualism is the necessary result of manifestation and of development. The electrons may be conceived as three rays united into one being with a separated existence ; the man is also one being, body, soul, and spirit, and a

resultant unity ; but he is also ten thousand times ten thousand electrons ; he is one, and he is a million in one, and this is the wonder, glory, harmony and unity of all the works of God. What has to be kept in view here, and in the study of other realms of the works of God, is that the lower is that of form for thought, the higher is that in which the spiritual fills up and overflows all forms. The likeness in the lower will not explain all that is in the higher, but they are in the same intellectual spiritual forms, and thus the unity and the harmony that is found to exist throughout all the realms of the universe.

It does not seem necessary to follow out these analogies further ; they carry their own messages, and wise, careful thinkers will separate what is analogy from what is spiritual truth in their studies. Still, it can be seen that the problems which occupy the attention of scientific men, are like those which occupy the attention of spiritual students. There is still a beyond, a something that requires to be explained, and it is a practical question whether the important subject of limitation as to intellectual order is clearly understood, as correlated with that ultimate of thought and related ultimates which have received so much attention. For example, it is not unusual to find careful scientific thinkers expressing the thought that science, as inductive thought explaining order, does not really appear to be limited by related ultimates and the ultimate ; but that since it has been so successful in the past, it may be even more successful in the future, and thus, after all, it may possibly be found that the intellectual powers of men are not limited in the sense that philosophers have conceived them to be. The question for scientists, as can easily be seen, is that of order, law, and development, but they seem to be unwilling to admit any limits, or conceive that there can be anything that will transcend their powers of discovering all the mysteries of the universe. To what extent such a conception as this can be justified it is not easy to determine ; they may not think that there is anything to prevent their enquiry into related ultimates, with the expectation that they may be able to break down any supposed barrier that may exist betwixt what is inorganic or organic in the physical world ; they may even go on to find out in what way living nerve tissue may generate spirit, and thus trace one continuous development, from the lowest to the highest, of what is conceived as being. In all this, scientific workers may be conceived to be free and unfettered—only it is necessary for them to remember that they are the servants of

truth ; and thus they ought not to pronounce, as inductive science, any thoughts that they have not been inductively proved to be true. In this subject of electricity as symbol, and grace as the reality, there seems to arise this very question as to limitation. The scientist strains every nerve by experiment, imagination and reasoning, to try to conceive in what order matter begins to be formed : the result being a theory which seems to explain the facts. Is the scientist to be condemned when, having given reasons for his conviction of the truth, he tells men that, so far as he understands the problem, matter is not what men think it is, but that it is positive and negative electricity. The spiritual thinker will at once enquire how much further or clearer the mystery of being is explained. The conclusion reached will be that the position is not altered one hair-breadth ; the force of the philosopher is substituted by the electricity of the scientist, and, what electricity is as being, as a thing, or as a concept thought, continues to be the same mystery that men cannot approach or understand. It is not the legitimate use of the intellect that is to be condemned ; it is that persistent conviction, that it is the intellect of man by the way of the physical, the natural, the mechanical, that is going to solve all mysteries. It is nature and man that are to share in the glory, and the heavens, truth, righteousness and grace, are despised and set aside as if they were non-existent and not worth a moment's consideration. When men have followed the scientists in their explanation of electricity and its wonders, then what true and abiding benefits and blessings have they attained if they are not able to translate such thoughts into what is food for their spiritual being ? The unknowable of the philosopher is changed into the dark mass of electricity of a positive kind, and this darkness, even though relieved by a vision of electrons and rays of motion, or lines of force, with the possible formation of matter, does very little to relieve the overshadowing darkness. The sentence upon the whole order of thought from matter to electricity, and electricity to matter is, " Dust thou art, and unto dust shalt thou return." What men require to enlighten their pathway, to cheer their hearts, to give them faith and courage, is to understand what such things mean, and in what way they may be interpreted, so that they may be the means of blessing by revealing thoughts of God, His power, wisdom, goodness, mercy, grace, forgiveness of sin, and help in the journey of life, from the womb to that state of being

which men by faith in God hope to enjoy. It is simply impossible that men in the image of God, who are seeking to be like Christ, can satisfy their souls with such food : the devil may be able to change good food into stones, but it is Christ alone that can change what is matter into the food fit for angels, and as such will be found to renew, restore, and nourish the life that is divine and spiritual. The complaint may well be, not that scientists do not give their best for the world's welfare, but that they seem to be willingly convinced that what they give is the best that men can get, and they set themselves, with set purpose, against the opening up of any avenue of Divine grace flowing from the heavens, which would convey blessings to themselves and to mankind.

It is conceived by scientists that in the conservation of energy and the correlations of the physical forces they have solved almost every mystery ; they think that the mystery of cohesion as a force is fairly on the way to be solved ; but, they are still doubtful as to the mystery of gravitation. It is not easy to follow the arguments brought forward by learned men upon this very complex subject, thus the utmost that an unlearned student could be expected to do would be that of asking questions, as bearing upon this problem, not so much as a physical mystery, but as a spiritual truth ; and as a truth that seems to carry in its bosom what may be conceived to be the final link in the unity and harmony of the universe. In dealing with electricity, positive and negative, and the formation of matter out of electrons it would almost appear as if scientists were brooding over this problem ; thus the wonder is that they have not found what they conceive to be a satisfactory solution. Is this problem a physical one ? Is it to be conceived that Gravitation, as a unit force, is discoverable ? If Gravitation is the symbol unit force in the physical realm, how is it to be discerned as separate from other forces ? If Electricity is the related ultimate symbol for matter then what is Ether, and in what sense is it correlated with Electricity ? Is it conceivable that Ether is Electricity in the neutral state ; and that Electricity is Ether ? These questions deal with the related ultimate reality in the physical world ; thus they are not to be assumed to be answerable ; they raise the question whether the symbol Ether is equivalent with Electricity as related ultimate symbol ? When the problem of negative electricity is entered upon then the question might be asked, how is it that negative electrons exist in positive masses where they

must run the great risk of being absorbed into what is positive ? How is it that negative electrons are able to escape from what is positive, seeing that the positive and negative have affinity for each other, and the mass of positive electricity is so great ? When the stream of electrons is being cast off, expelled, or with perfect freedom are found leaving the positive mass, then what is this united stream of negative electrons as related to what is positive ? When the magnet is used upon this current and it is resolved into three rays which differ in their order, their motions, their conditions, then what does this mean as to physical order, and what does it suggest in the way of analogy as to spiritual truth ? Assuming it to be true that the rays are diverse in their motions, and that the result of the *a* ray is that of the formation of matter, as the beginning of all kinds of matter known to chemists, then in what way is matter to be conceived as endowed with Gravitation ? Does the law of Gravitation exist in positive electricity in what is conceived as its mass ? Is there Gravitation in negative electricity, in electrons, or in the three diverse rays as separated by a magnet ? Is it when matter is formed that Gravitation becomes operative ; and, is it only then that the law of the inverse square is applicable ? Why the inverse square as to distance ? Why the cube as to the measurements in mean distances, in the orbits, in planets ? Why is it that attraction in the sun as centripetal, keeps the earth in its orbit ; and why should the centripetal and centrifugal forces balance each other as they do ? Are these all physical problems, or do they transcend what is physical and actually become spiritual in their order. The problem may be in a sense physical as to its origin ; but when these questions are being studied they become spiritual as dealing with order and law ; philosophical as seeking after harmony and unity ; and, Divine as they express the thoughts, or the will of God. When the problem is that of spiritual meaning then the physical order takes subordinate place ; they are considered to be useful if they throw any light upon man's spiritual relations with his Creator and Redeemer ; and it may be suggested that apart from this relationship men would not take any interest in them and would not be able to understand them. The desire to seek after, and to find, truth, is not intuitive in man as fallen, debased, and ignorant ; this comes after definite stages of advancement in the Kingdom of God ; thus it is more the work of the Spirit of God causing enquiry in the human soul than the fallen tendency in man downward

to darkness and night. Christian thinkers in the light of the method of Christ will not expect answers to some of these questions, because they seem to go beyond what science can answer ; there would not be any wish to limit scientific enquiry, but, it seems plain that when relations of thoughts come to an end, then it is faith and the Bible that is expected to give additional light and not the physical sciences. The aspect of this problem from the standpoint of the Bible is not new ; it is the substitution of Electricity for Force, or the Unknowable, or the Absolute, or Reality, or Nature, or any abstract word that is the symbol for God. Electricity and the Almighty may become convertible terms, when the thinker, by the words, means the same fact. In Genesis, Chapter I. 1-3 the symbols are God, Heaven, Spirit Motion, and Light, and the question takes this form, Do these symbols in any way conform to the conceptions that arise out of Electricity ; and, if they do, then the true explanation is to be sought in Genesis, and in all that arises out of that revelation which is found to be a Key to the Bible, Nature and Man.

The symbol words are God and Electricity, but it is electricity in the positive state, as in ether, and before there is any manifestation of the Works of God. The first thought is the outgoing power of God in Creation ; the second, Heaven, or the Heavens, and the earth ; the third is the Spirit Motion, and the fourth is, that of Light. Those symbols, when carried forward as already explained, fit in with the second, third, and fourth days of the Creation series ; and they synchronise with the work of the Spirit throughout the Bible, with the Generations, and with the fulfilment of these generations. In this instance, as related to the Vision of Science, the explanation runs thus : God as related to Creation, and Electricity as related to matter, is as in the direct luminous rays ; the Heaven and Earth are like the electrons, as they stream forth as negative electricity ; the Spirit as motion is like those *a* rays out of which matter is supposed to be formed ; manifestation of Light as the result of the Divine fiat is like matter as permeated with the Divine glory, as the Work of the Spirit in radiant response to the Word and Will of God. These are the points in which there is agreement, harmony of thought ; scientists say this is how we conceive that matter began to be made or developed ; and Christian thinkers say this is how we conceive that Creation began to be made or developed ; and they advance to say that according to the teaching in the method

of Christ, the same thoughts are found in their order in the first revelation, as to the first day of Creation. The portion that follows the Creation of Light synchronises with the fifth and sixth days of Creation ; with the intellect and moral nature of man, and thus they are not considered as related to the Creation of matter or of Nature. The teaching spiritually may be expressed in this form : God is All in all, the Fountain of all Being, and from Him there is derived all the luminous direct rays that cannot be turned aside, and that penetrates all substances ; Christ is the true electron stream from God, the power electric, and the Light of the World. The Spirit is the series of rays in which there is plan, purpose, design ; and the concentration of electrons, positive in their nature, as matter, with what is conceived as weight or mass and all that is involved in the conception of matter and Nature, is the work of the Spirit. When the problem of Gravitation is considered from this stand-point, the chief thought is not that of the sun and planets ; but that of God, Christ, the Spirit, and the individual soul as an electron, a person, an individual atom in the universe subject to all the laws of God. The man is an emanation from God, like an electron, concentrated into a mass, but he is not, ought not to think of himself as a wandering star, without an orbit in space, but as truly kept within a definite orbit linked with the bonds of love and grace to God's throne of Grace in light ; kept in that orbit by the Spirit of God in harmony with the Will of God ; and, in immediate spiritual communication with the Heavens, and God the Fountain of all Grace. The atom does not for a moment suppose that its tiny mass has any Gravitative influence upon God ; but God gives the assurance that there is a mutual attraction and affinity, and, the atom, in proportion to its size, is really an attractive power in the universe of God. Why then the inverse square as the law of Gravitation ? It is the spiritual order, God, Christ, the Spirit, the earth or the atom ; and it is just because earth or the atom have so much of God in them that they are subject to this law, and cannot by any means break away from it. The law of unity is in, and is summed up as, love to God. The two-fold law, whatever this may mean, as Ideal, and as man in the image of God, may be summed up in that mutual love of man to man and to the Man Christ. The third law is that of the Spirit in love, as the plan, purpose and orbit of man's being in love. The fourth is love regnant in God and man, as

Light to light, Life to life, the Pure, and Good to what is pure and good ; and, Gracious Self-Sacrificing Love as it is revealed to men in the Bible. When men read the revelations of scientists, and in this way compare them with the revelation from God ; the wonder is not that men are so clever and wise, but that God is so gracious, kind, pitiful, powerful, wise and considerate, as to lead men by His Spirit to know and to understand such thoughts ; and the wonder above all other wonders is, that men so truth-loving and wise, should linger so long in the outer court, gazing at the stars and the fire-mist, when they might be at home in their Father's House of Mercy and Gracious Love. If scientists continue to suggest that all this reasoning fails to satisfy their desires to know this particular truth as to Gravitation, then, these questions may be asked—Do they recognise the fact that there is an absolute limit to the knowledge of relations when unity is reached ? Have they studied this problem in the light of such a limitation ? Is it not true that this limitation as related to man is found in God, in Nature, and in Man, and it is that of Being, and being ; thus when this stage of thought is reached rational knowledge is at an end, and men have no choice, they must believe in the existence of the fact. If then the thought is conceived that Gravitation is like this related ultimate thought in God, nature and man ; and this word is a synonym for Force, the Unknowable, the Absolute, Reality, and God, can men discover more than Newton discovered, when he told them what they were to understand by the *law* of Gravitation ? Not what Gravitation is, but how it is related to, or correlated with, electrons, atoms, elements, masses of matter, the earth, the moon, the planets, the sun and the whole universe. If this line of reasoning is applicable to the problem of Gravitation, then it is possible that it may also be useful in connection with other physical forces where the inverse square is said to be a law, as with heat and light ; the conception being that it is this fourth law, as a rule, that applies to all that is physical, natural, and earthly as the work of the Spirit. On the other hand, in the realms of thought that have to do with space, plans and designs, then it is Geometry, and the Cube, that is used ; that is to say, by these things men are taught that they have not to do with Nature only ; but, that behind nature with all its four-square ideals, there is the Spirit that produced nature according to the Divine purpose and Will ; that Christ is the Ideal, that the Spirit

interprets and makes manifest ; and that beyond Christ, the Word of God, there is Thought, the Eternal Spirit, God, as conceived under many Ultimate Names.

It will be observed that this reasoning applies to the first series of four generations or principles in the Kingdom of God ; it is the revelation of Nature and what Nature means in the light of the method of Christ and the Bible. There follows a second series of four which are quite different as looked at from the human standpoint ; these being in their order of development the intellect and the moral nature in Man ; the endowment given by God for the purpose of discovering truth or order, and for regulating life and its actions as moral law, so that man may attain to likeness to God in all that is true and right, good and just, scientific and wise. Man fell from his state of innocence, and then for his salvation and restoration there was revealed Grace and Sacrifice ; and this is where Christ is revealed to men as the Man and Son of God, as Saviour and Redeemer, as the High Priest of Mankind, and Sacrifice for Sin. It is not necessary to point out the share of mankind in this second series ; it is fully explained in the Bible : and it will be well for men when they can realise what their evil deeds mean and the results they have produced. The Christ and His Works of Grace and Sacrifice are also known, but it is to be feared that in this matter men require special teaching so that they may discover their own shame and fully discern the Glory of Christ. The third series of four is that of the work of the Spirit revealing and making manifest the Name, the Work and the Glory of Christ ; this is the new Spiritual Creation ; it is analogous with the first ; only it is laid in the revealed Foundation of Divine Self-sacrificing Love ; the ideal is actually made manifest to men in Jesus Christ ; the Holy Spirit, as the Spirit of Christ and of Truth reveals Christ in the souls of men ; and the issue will be the new Heavens and Earth in Truth and Righteousness, in Grace and Sacrifice. Christ will become consciously the Universal Centre of spiritual attraction and gravitation, and thus in and by Him men will be restored to their inheritance in the Heavens.

CHAPTER III.

LIFE, ORGANISM AND DEVELOPMENT.

The brief sketch that has been given of the outlook of science, as it is being transfigured and translated into human thought, may be found helpful to enlarge the horizon by which men are surrounded. The ocean of being is not limited to one continent ; there are other continents and even worlds for men to discover, and no matter whether the evidences are trade-winds, ocean currents, drift-wood, or the scented air from lands unseen, they all tend to prove to those who see and think that the promised land is near and that the pleasures that follow discovery cannot be far off. It may be conceivable that the limitations as to principles, order and law, suggest the thought that these are universal, and thus that no new principles of Being are likely to be discovered ; but the conception that development as to order and law may be almost infinite in variety opens up new vistas of thought and of life. The unity, harmony, and the universality of nature are great truths ; out of the first there arises all that science can discover, and thus the link that unites the Ultimate and the Infinite variety ought not to be lightly esteemed. What is this uniting link by which men are able on the one side to conceive, to believe in, unity ; and, on the other able to take the wings of night and morning and fly to the uttermost parts of space and time ? It is faith in God, and in truth. The agnostic who believes himself to be only a mere bubble on the surface of the great stream of the evolution of nature is not in a position to find this link ; he is environed by nature and is a portion of it, therefore he has no choice, he can only drift with the current out into the great ocean ; he knows not his Whence or Whether ; he fails to interpret the signs in nature ; and thus to him the Vision is as night, darkness and the Unknowable. The agnostic conception is not a true and fair representation of

man or of nature : it is not what men will accept as to their origin or destiny, and thus agnosticism must be ruled out of court as an imperfect system of education and of thought. The agnostic limitation is fatal ; it is ego-centric and nature-centred ; it is the strangest of strange philosophies, for it is built upon nature ; the man finds himself crushed by his own creation ; he is beneath the mass, and thus he cannot escape from the bondage, the crushing weight he has brought upon himself. This figure of thought expresses the danger of looking at creation from only one stand-point ; this order of thought is an inversion, because, as men know, it is not nature that interprets man, it is man that interprets nature. It is quite true that as already suggested nature is developed up to manhood ; but it is man that discovers this truth by the special powers with which he is endowed. It is not sufficient to study nature from the stand-point of the natural ; it is equally important to study man as natural and as spiritual ; and, only by doing so is there any likelihood of being able to discover the unity and harmony that subsists in both. The wise Greeks many centuries ago discovered this great truth that nature is the great macrocosm in order and law ; and that man is the microcosm of the same, the epitome of all that is in nature. Modern thinkers do not greatly surpass the Greeks in their discoveries of intuitive truths ; where they show greater wisdom is in their scientific studies, and these tend to confirm much of the intuitive wisdom of the Greeks. The Book of Nature in the light of science is a very large volume, the concentrated accumulations of the thoughts of the wisest men during past centuries ; the Book of Man is a smaller volume, yet in every man it is developed ; he carries it along with him through life ; and, it is an important question to ask, Whether he will, ere he reaches the end of the journey, be able to comprehend the unity and harmony that subsists betwixt these two books ? By science, and through the law of development, this knowledge is being attained, and men perceive, by the revealing light of a third Book, that of Revelation, that it is the spiritual, not the natural, that is all important in this study.

As already suggested, agnostics who study Nature as a natural evolution, find in the long run that Nemesis is upon their track ; they are submerged in the natural and mechanical ; the issue is darkness, and the anxious peering vision that seeks to pierce through to the Unknowable. To them there is no response from

within the veil ; being natural in their minds, and dia-magnetic in their spirits, there is no light visible and no voice from the Unseen. Is it that there is no light and no voice, or, is it that the spiritual conditions are not recognised, and thus the natural cannot receive, perceive, or apprehend the spiritual ? If there is a class of men more fitted than others to understand all that is implied in true relations, and right conditions for attaining true knowledge, that class is those trained in the school of science. Yet it is known that some of these would raise the natural above the spiritual ; make the spiritual an efflux from the natural ; and thus the natural would be regnant and the spiritual in subjection. It is a strange paradox in the world of thought that men who have attained to a spiritual realm, that of intellectual science, in which order and law are supreme ideas, should at the same time abdicate the spiritual in favour of the natural, try to reduce all order and law to the natural level, and shut out from view what men, through all the ages, have known to be intuitive truths that could not be doubted or denied. It is quite true that the modern conceptions of an Absolute, the Unknowable, an Ultimate, and related ultimates, differ in their form from the metaphysical conceptions of experience and of empiricism in the past ; but there is really no difference in the facts conceived, and scientific men do not suppose that there is ; all that is necessary to be said is that the work has been more thorough in the reduction, or analysis, of nature, in the widest sense, to a few related ultimates and one ultimate ; and the synthesis has become more perfect in conceiving the realms of science as developing from these related ultimates. To the agnostic, and the believer in God, the facts are really the same ; there is no cause for strife or even difference of opinion ; if they differ it is about names not realities, and this becomes a matter of definition to ascertain what is meant by the names used. Throughout the realm of science there ought not to be any differences when all the facts are known ; and the differences, when ultimates are considered, are not in the facts, but in the relations or the spiritual attitudes of those concerned. In the case of the believer in God he is thought upon as receptive to Divine truth, as having turned an attentive ear to the Voice from heaven, and the result is the life of faith, the light of truth, reception of great promises, and a great hope for the future. In the case of the agnostic, there is a magnetic repulsion to what is spiritual. Self conceptions are set up in preference to the revealed Will of God ; the ear is closed to

the Divine Voice, and thus darkness reigns, the spiritual life cannot prosper, and the outlook for the future is dim and uncertain. It is necessary, however, to recognise this fact, the agnostic must believe in the Unseen, to him the Unknowable, and he may even be compelled to confess, with compressed lips, and with a stammering tongue, that in this Unknowable there exists as in a fountain, a seed, all the power, wisdom, plan, purpose, thought, truth, order, law, life, and love, that is by evolution made manifest in creation. The believer in God conceives that his faith is in perfect harmony with reason and science ; the agnostic must eventually discover that his agnosticism is unreasonable, simply because he makes an unnatural division where no division exists ; and, in an arbitrary manner, he attempts to cut himself adrift from the Source of power, the Fountain of life, the Spirit that discerns, the Soul that conceives, the Truth that reveals order, the Good that bestows good, and the Grace that forgives and loves. Agnosticism, unbelief, or self-assertion, is the root of all evil ; it is self as preferred before God, it is disorder in the place of order, it is disease in place of law and health, and the end of this way, as men know to their cost, is death. The difference, to begin with, seems insignificant to the agnostic, but to the spiritual seer this is the pivot upon which the destinies of men turn ; and the issues are as opposite as heaven and hell, as health and corruption, as life and death. The difference is that by the one way men see, perceive, conceive, and walk in the light of the truth of God ; in the other it is puny man in the darkness kindling a fire that will only reveal the darkness. Men look upon the fire and its sparks, and it is to see that it is dying away, the sparks are falling to the earth ; and in the light of the breaking day in the east there is no fire and no human light ; it is the Light Divine that precedes the rising of the Sun of Glory.

When man is studied, not apart from, but in harmony with, Nature, then it follows that all that science has discovered is implied, or is involved in, his bodily form. The inorganic has become organised, and it is by the law of development that the order of becoming has been carried forward. Men do not see the inorganic in man, it has been transfigured by life ; but the order and laws of the inorganic in gravitation, heat, chemical analysis and synthesis, light, form, electricity and magnetism, are all operative in his body. In the past men may have been inclined to dispute this aspect of the operations of force in the body, and to

conjure up as cause, vital power, or some other name, to express the facts ; but this is not necessary, the truer thought seems to be that life utilises all forces, and they are the servants of life in the body. What life seems to do is to separate the inorganic from the organic, to place a barrier betwixt the non-living and the living. And it is inside this sacred enclosure that the weaving of warp and woof, the building up of cells and bodily organs take place. The interest is transferred from the material and the forces ; and the attention is fixed upon the work of the architect and the builder. In the vision of creation it is like that of division of waters, a firmament that separates, and within that firmament, or that seed or germ, there is heaven. This separation, as will be observed, is summed up in the thought of correspondence, the one and the all is as the waters ; the separated portion is also as the waters, and in like manner it involves, as in a germ, all that is in the one ; thus here also there is heaven. It is in this subtle way that men are beginning to think about creation, about nature and man ; every organic form is individual, it is separation and limitation ; and yet by the law of development there is found in it all that is involved in the mystic word heaven. There is a vision as of waters illimitable, which neither space nor time can comprehend, and at the heart of all is heaven. Creation, and also the new creation is as waters, and at the heart of these also is heaven ; that firmamented germ came down from heaven ; it is in heaven, and it is surrounded by the Heaven of heavens. This is a mystic vision truly, and yet it is only thus that men can express the thoughts they have been led to conceive as to creation, development, nature and man.

The help that men receive from the study of nature, and by gaining the knowledge of order and law, is like this : they enter into a great spiritual palace, a temple of God, upon the threshold the glory is revealed, and then men fall prostrate in adoration. They are permitted to enter this sacred place, Heaven ; through the stained glass windows they perceive the glory of God in this temple of nature ; they discern the way to the inner sanctuary and to the Holiest Place ; and, at the same time the discovery is made that in their own bodies there is the epitome of all that has been seen in the heavenly Temple. Thus the study of nature leads to the study of man ; and the understanding of the one leads to the knowledge of the other. Because men did not know nature and its order in the past, they remained ignorant of the

glory involved in their own bodies ; when men are fully enlightened as to nature, then they will understand themselves and that marvellous correspondence that exists between them. It is here that the law of development has brought about such wonderful revelations ; it is the parable of dia-magnetism and para-magnetism ; so long as men were dia-magnetic to nature the light of truth could not be seen ; now that the change has come they are becoming para-magnetic to truth, and the long long vista of creation is being thrown open to their vision. It is not in nature only that this has taken place ; it has occurred in man also ; and it is by the science of biology that men have seen this great vision of past ages. Here it may be necessary to suggest that those who do not understand the conceptions and arguments of scientific thinkers should reserve their judgment upon what science asserts until by study they know the facts ; and, it is for scientists, and the unlearned alike, to be careful not to overstrain any theory that may be suggested as the means of harmonising all the facts. The light that is shining through the long vistas of the physical world will illuminate that realm, and also reflect light upon other realms ; but it is well to try to limit what is lower in order to the order it reveals, and thus, with due care, advance to the more complex problems that arise as seen in the light of the law of development.

The vision of science as seen in the study of nature has been in a measure outlined ; it will now be necessary to sketch, in the briefest manner, what may be conceived as the greatest, far-reaching vision of biology in relation to the bodily form of man. Life, all life, begins in the single cell structure ; this is conceived as in protoplasmic matter, enclosed in a fine membrane, and within the cell there is a nucleus in which there is life. If this protoplasm and nucleus is chemically analysed it is found to consist of a few of the simpler chemical elements, such as hydrogen, carbon, oxygen, nitrogen, phosphorus, etc., and this would be conceived as the inorganic residue of the non-living. This cell life absorbs through the membrane matter that is inorganic : it is changed into protoplasm : it becomes living and there is increase of cells ; the cells divide and subdivide, and thus what is seen is the persistent becoming of the living, and of the living producing the living. It is life that reigns in the simplest forms of life ; the cycle is that of living and multiplying, and this is conceived to be the order of life in

the cell. In the process of development there arises new forms, with differences in their structures ever getting more complex in their order ; thus there arises a realm of botanical forms, a world of zoological and animal forms, and all these are arranged, classified and divided into families, classes and varieties. These may be arranged historically, laterally, and in regard to their organic form and use ; thus historically life is one development : it is divided into many branches, which become types of living order, that do not pass beyond a certain stage of development. Out of cell tissue there arises blood, muscle, nerves, bone, secreting and excreting glands, skin and hair. It is quite true that agnostic thinkers maintain that in this development there is not to be found any special Divine intervention to cause what would originate new species of creatures with new forms ; there is, it is conceived, *in* the living and around the living, in the environment, secondary causes which are supposed to be efficient for all the changes that have taken place in past millenniums. It can be seen that disputing about this matter is fruitless ; on the one hand scientists can only trace the line of effects ; they are not consistent in protesting so strongly against Divine intervention, seeing that they are compelled to confess that they do not know *what* life is, as a principle, what powers it possesses, or the secret means by which life works to produce heredity and to cause variations in form. The fierce struggle upon this very complex problem during the past fifty years has arisen through prejudice, ignorance and misrepresentation ; there has been intense prejudice against agnostic theories, sufficient to pervert the judgments of wise men ; and, seeing that they were not familiar with the advances of science, it is not so very strange that the struggle has been bitter and prolonged. On the other hand, it ought to be understood that although a few of the wisest teachers in the school of science did not become partisans in the fight, they did, as a rule, commit themselves to the inductive method of thought and the theory of evolution, and they did not consider carefully the arguments from the standpoint of philosophy and of deductive verification. Life conceived as Cause, or even Force as the First Cause, as being unknowable to inductive science, was sufficient to suggest that agnostic philosophic assertions as to special knowledge not possessed was out of place ; it was not wrong to declare that the order of creation evolving from the Seed was as they had found it to be ; but to seem to

assert that they knew the seed and all it contained ; or, that it was unknowable and not worthy of consideration, was not thoughtful or wise. With this protest as against the agnostic spirit found in some scientists, there is no difficulty found in following the theory of development, and, as a rule, of agreeing to all it makes known. If it is admitted that *the Cause* is potent and pregnant within all that is derived from it, then there is no necessity for discussion and strife ; the terms heredity, variation, struggle for existence, natural selection, the survival of the fittest, etc., etc., are all seen to be secondary names, considered as fitting symbols of thought to convey true conceptions as to the order of development as seen inductively from the standpoint of science.

It is the science of embryology, as related to man, that is of special interest as bearing upon development, as a theory, linking man in his physical form with all the lower living creatures. Here the beginning is the germ cell in the womb ; the development appears to follow the order of nature ; type after type seems to follow in quick succession ; and thus it is suggested that the line of heredity may be traced ; and, what took millenniums of years in nature is shortened into a brief nine months in the man-child in the womb. The thought here seems to take this shape ; there existed an ideal form of man as a germ seed ; it was conceived and developed in due order ; the fruition of that seed has been made manifest ; the seed has borne seed, and the ideal and the babe are the corresponding seeds of life. The cycle of life has completed its order of development ; thus what men have to look for in the Kingdom of God is not a repetition of the life of the physical organic, it is an order of a higher nature ; and it is an order built upon, and also within the physical. It has to be continually remembered in this study that this realm of thought, though it has been developed from, or through, the physical, is not physical or material, it is intellectual, scientific, ideal, and the correspondence is with a pre-existing ideal rather than with the ever-changing forms. It may seem strange to make the assertion that betwixt the arch-type ideal, and the ideal of philosophy and science, there is no permanence ; the permanent is Life, order and law ; and all the changes, phenomena, the vicissitudes in the history of life, even including what are conceived as fixed types, are in reality development forms. It must be difficult for those who have not outgrown experience and empiricism to apprehend what all this means ; but if principles are not

cognizable by the intellect as to their being, and there is no permanent resting place for reasoned scientific thought short of order and law, then the result must be as stated. Of all revolutions in the world surely none more strange than this, that Being is a problem for faith not for reason; that order is only the harmonious result of scientific reasoning; and that law is the verified conclusions reached deductively from that which is of faith and intuitive. The embryologist has given to man a wonderful vision; it may well be conceived as one of the greatest seen by science; but marvellous as it is in both macrocosm and microcosm, this conception as to ideals transcends and transfigures the physical, because it becomes spiritual by leading men back to God, as Life Cause, and it keeps them, as humble, faithful, obedient suppliants at His footstool, because there is no true good beyond that of order and law, and law as thus conceived is the Will of God.

Following this order of thought in the light of the science of anatomy it will be found that this science also testifies to the law of development; to the cellular theory of all organisms, and thus backward from organic forms to cell life of varied forms; and by biology back to the one germ-cell in which the life of the child begins. The simplest form of life is the protoplasmic cell with the living nucleus. The story of development is that of differences, of complexity, of heterogeneity; thus cells seem to change their form and nature; they produce muscle tissue, serous and mucous membranes, secretory and excretory glands, blood, nerves, bone, skin and hair. From the unity in the germ-cell there arises all these diversities of form; the blood is the medium of interchange and nutrition, thus though there are many organs there is only one body; and this is true of any and every organised body at any stage of development. In this way it may be said that anatomy is in harmony with embryology and biology; comparative anatomy begins with organic structures, and in a sense it is both analytic and synthetic, inductive and deductive; it takes to pieces all organised bodies, thus dividing them into their constituent parts; and it also compares all kinds of organs from the cell to man, and in the reverse order it places in order all types of life from the highest to the lowest. It may be that morphology, the science of forms, has specially to deal with this subject, but it may here be considered that morphology is a branch of the greater science of anatomy.

The suggestions made thus far are that biology as a science has to do with life as a whole, but specially as found in nature and traced by the law of development ; embryology is limited to the individual creature in its embryonic state ; whilst anatomy may be conceived as studying the organic forms produced by life, in their tissues, forms, typical relations, and as related to their development ; and in the latter, in all the diversities of forms that arise out of the unity of life. With the science of physiology the problems that arise are different ; there is no question as to the origin of the organs, or their physical relations as to form, it is that of function, how the organs are nourished and in what way they work, or co-operate, for the commonweal of the body. The function of muscle is that of motion by contractile tissues ; of serous and mucous membranes, secretion of serum and mucous ; of secretory glands such as the liver, the secretion of gall to aid digestion ; of excretory organs the removal of what is waste, as urea by the kidneys ; the blood is the current of life for nutrition ; the bones give form and stability ; the nerves supply nerve power for motion, volition and thought ; and the skin and hair protect the organs and temper nerve sensations. In a very limited sense, the physiological functions of a single cell are similar to those of the most complex organised bodies ; there is absorption of food, assimilation, chemical changes, nutrition, and the purging out of what is waste. In the highest organised bodies there is a similar simplicity in these processes ; but there is great complexity in the organs and in their different functions. Thus food is received in the mouth, it is masticated and saturated with saliva. When swallowed it enters the stomach and is there mixed with the gastric juice from the lining of the stomach. Digestion takes place, and as the mass is reduced to a fine pulp it is allowed to pass the pylorus valve in the stomach and enters the first bowel or duodenum. Here the bile, from liver and gall bladder, is poured out upon the mass digesting, and there are further chemical changes ; the food passes down into the long bowel and there it is further assimilated to what will nourish the body ; this assimilated food is absorbed by lacteal glands, carried away into the veins, to the heart and the lungs ; the blood is aerated by oxygen and purified, and through the arterial blood vessels it is carried out to every part of the body for its nourishment. Where the arteries terminate the veins begin, and the blood that has been used, and rendered

impure, returns to the heart and to the lungs to be purified and re-charged with what will nourish the body. This is the briefest sketch of what is meant by physiology, as dealing with the bodily organs, their functions and their work ; the organs are in a true sense united as a commonweal ; and it is in the unity and the harmony of their operations that health is found. It is a wonderful thought to contemplate that all the organs of the human body develop out of one cell ; that all the structures are cellular ; and thus the whole body is an aggregation of living cells differentiated for the definite functions they have to carry out.

It is worthy of special notice that the whole order of development in nature is from the simple to the complex ; from the one principle to the many relations of that principle in its manifestations as in one realm ; then there is the adding of a new principle, simple in its origin, and the renewed development of this principle from the simple to the complex, the result being a double complex unity and diversity in that duplex world in which the two principles seem inextricably commingled. This is the truth in the physical world where Force and Life unite and blend together ; it is the same with Spirit and Mind, or Soul, in the psychical world, and the same order is followed in the intellectual and moral world. The point to be specially noticed is that if this order is observed there is a wonderful simplicity in the order of development in nature ; but if this is not understood the complexity becomes mazelike and there is no apparent solution to the order of development in nature. If this conception is followed, then the order can be traced with ease, every new principle is a new realm of thought ; two principles form a new world ; the physical is objective, the psychical is subjective ; and the moral becomes universal and ideal as order and law. These follow each other in their order of succession ; they are supplementary and complementary ; and they are one order of development from six apparently new beginnings. The simplicity of the order of development fits in with the comprehensiveness of the realm, the world, and the universe ; each realm is an addition, and to be recognised as such ; each world is a unity with its own conjoint order and laws ; and the universal is scientific and moral as regnant over what is psychical and physical. It is with this synthetic conception in view that the peculiar order of the nervous system in man requires to be studied, because the nervous system is not general but special ; and the

order is that of adding system to system as the complexity of the work of the body is increased. Here also the advance is from the simple to the complex, from the nerve-cell with its ingoing and outgoing nerve-fibres to the masses of nerve-centres and nerves as found in the spine and brain.

The order of development takes this form : there are masses of nerve-centres and nerves scattered throughout the body named the ganglionic system ; that is to say they exist as separate nerve-centres, and it is found that in the higher orders of creatures they are allied with the arterial blood-vessels, thus wherever an artery is found that carries nutritious blood throughout the body there also is a ganglionic nerve fibre as the power used to propel the blood on its outward course from the heart to the extremities. The second system is the spinal nerves enclosed in the spinal column, with ingoing and out-going nerves, and it is found that these nerves are attached to the muscles of the body to bring about a rhythmic motion of the muscles. What is specially interesting about these two systems of nerves is that they are used for the purpose of the nutrition and health of the body ; conjointly they are the organic division of the nerves continually in operation, not within the range of man's consciousness, but as nourishing and regulating the functions of the organs of the body. They work in automatic fashion, the nerve action on muscles being the cause of stimulation to ganglionic nerves, these nerves acting upon the arterial blood ; the blood being again the nourisher of nerve centres, and the source from whence nerve force is generated. As a merely physical organism the body is nourished, sustained, and regulated by these two systems of nerves, as correlated with muscular tissues and arterial circulation ; but there must also be included in these organic operations all that is involved in digestion and the chemical changes that take place in the body.

Added to the organic nerves that keep the body in health there follows in due order the nerves of sensation ; they are plentiful throughout the body and especially upon the skin, thus when they are touched they bring about sensation in the brain toward which they carry impulses. The intuitive conception is that sensation arouses the spirit to consciousness, to enquiry, and thus there follows an out-going motion or volition by the nerves of special sense to see, hear, taste, smell, touch and perceive by feelings of sensation of heat, cold, and in other ways, what is brought from

the external world meditately by the senses into the region of conscious images, ideas, or thoughts. It will be observed that these two divisions of nerves fall in with what is psychical. On the physical side of this complex world there are the organs of sensation implying an awakened power that responds to sensation, the special senses with their images, sounds, etc., etc., and, on the other, the spirit that is sensitive, knowing, seeing, hearing, and ideas, thoughts, etc., etc., which fit in with what is physical. The conception here is not that there is a continuation and a transmutation of the physical, but that these nerves, nerve-centres, and brain nerve tissues, are complementary and in harmony. The nerves and nerve centres are on the physical side governed by physical laws; the perception of sensation, images, ideas, thoughts, etc., are on the psychical side ; and this is the new world within man of which he knows so little, except that he knows he knows, and that out of this knowledge there arises the soul with all its organic life of unity and complex diversity. It is hardly necessary to point out that this world is one in which men find, that up to a certain stage, the lower creatures are the sharers of the same psychical nature ; and it is by this differentiation into principles and realms, that the line of demarcation can be found where mankind transcends the psychical and becomes intellectual and moral.

The third and fourth divisions of nerves, as thus explained, do not exclude a limited amount of volitional action, for indeed this is implied in sensation, perception, observation, and movements of the body. The fifth division of nerves is not limited, in the same sense, it extends to bodily motions consciously and designedly carried out ; to such thoughts as are correlated and complex, thus to all reasoning from visible signs, thoughts that are related, symbols, words, and abstract signs. The sixth system, it can be conceived, unites with the fifth to form that higher division conceived as the universal ; only it is not to be supposed that the nerve organisms of cerebellum and cerebrum should have any likeness to the universal as it is related and conditioned by the intellect and moral nature. It may seem strange that the nervous divisions of the body should be found to synchronise with the physical, psychical and moral portions of man's being, but this is what might fairly be expected, because the whole order of development is built upon these lines, and thus whilst every new cycle adds to and fills up the past, it

also proves to be prophetic as to the future ; and, as in this instance, conveying in the nervous organisation the visible, physical organic forms of the spiritual, yet to be known and understood in the light of order and law. The position that is reached here is that, in the nervous system of man there is revealed in physical form, as sign and symbol, the highest conceptions reached in physics ; the grosser or lower forces are analogous with the less developed organs of the body, thus the force of gravitation and the whole body may be linked together ; heat as motion, with the internal state of the body and cohesion with living organs ; the chemical affinities as forces with digestion, assimilation, and nutrition ; light and crystallised forms with the spirit, the special senses and the mind ; and electricity and magnetism with the whole nervous system and spiritual operations. It is not that the same law operates in physical and spiritual but they follow the same order and rhythm of movement, and thus they synchronise and are found to be in harmony. The conception of light, the prism and the prismatic spectra is one analogous order, with which scientific men are becoming familiar ; but the best known, and what expresses the conception most clearly, is that of successive octave sounds in music. Just as the musician, sensitive to every sound, cannot endure what is noise or discord ; so in the order of nature and in the being of man, the true, good, righteous, moral man feels that the true ideal is unity and harmony, and when unity is lost, discord, disorder and disease made manifest in any form, then there has arisen what is not good, true, or right, and men cannot be expected to live pleasantly in such a world, and breathe freely such an atmosphere. It is well known that this sort of negative feeling has existed throughout all past ages amongst good, true, wise, thoughtful men, and the history of philosophy and religion is that of the efforts of men to try to understand what was wrong, and by what means things could be put right, and harmony restored to suffering, sorrowing, mankind. The noticeable difference betwixt the past and present is to be found here. The limitation of the intellectual power of man has been discerned ; this is accepted as a truth not to be disputed by those who know the facts, and that it is utterly useless to try to break down that barrier against which the intellect will labour in vain. It is not that the doorway leading to heaven is shut, or that the ladder of light has been removed, thus precluding communication betwixt earth and heaven, it is simply because the way is not open to

self-asserting, self-conceited, intellectual power, but it is, and has always been, open to the humble, the meek, the weary, the sad, the suffering, to those who love and are loved. This is the special message of science and of philosophy at the present time ; they are utterly wearied of former methods of enquiry, and of dogmatic self-assertion ; thus they say, that the way upon which the light shines is that of scientific order, that this order is divine law, that law is the will of God, and to know this Divine order, discoverable by science, and to live in harmony and conformity with Divine law, this is true wisdom, and this is Divine strength and health.

CHAPTER IV.

HEALTH AND DISEASE.

If this very brief explanation has been followed and understood, it will be seen that the following results have been outlined in the suggestions made as to principles and science. There is a realm of nature sub-conscious, physical, objective, and it is specially studied, because through it men obtain the knowledge they possess of forms, motions, growth and development. This is like the primer where men find their alphabet : the class book for students with advanced lessons, where they find all kinds of signs, symbols, parables and allegories ; it is a series of scientific hand books by which they are educated into true order and law ; and, when they think that they are beginning to know what nature is then they are astonished to find that they have been following what is transcendental, and capable of being transfigured. Nature has changed, or they have changed, for the discovery is made that nature is not what it appears to be, stable and unchanging, it is phenomena, phantasmagoria and the ever changing. There is an abiding Principle that is unchanging, immutable ; but this is not nature ; it is not thought upon as supernature ; it is the indefinable ; like space it includes all phenomena, and like eternity it endows all time. In other words within, beyond and around nature there is the spiritual : men bow before this, and the Name is God. Men cannot settle down to think of God as the Unknowable ; intuitively they know that all the knowledge they possess is of, and from, God, through nature as to forms and signs ; thus nature and God are not equivalents, or co-equals ; nature is derived, dependent, mediative ; God is Spirit, underived, independent and immediate. Men as they develop upward from nature find that there is differentiation and separation ; thus nature, phenomena, and the things that change are left behind, and the issue is not man and nature,

but God, man, and the laws of God ; the man has become spiritual and thus he sees all things in God.

Out of nature, in a sense, there arises man ; but no sooner has man arrived upon the scene than a new order begins, for there is in man as psychical and subjective, what is not found in the objective and the sub-conscious. The man before attaining to consciousness has been so endowed by nature, without any effort of his own, that he finds himself as if awakening out of a sleep ; his body is an exquisite living machine ; he possesses that body consciously ; he finds natural avenues to the external world by the special senses ; and, somehow, he cannot tell how, these special senses, the spirit in its activities, and the mind, or memory, in its receptiveness, are in complete harmony. If the physical harmony of phenomena in physical nature is very wonderful, then surely far more wonderful and complex this inner psychical world which awakens to nature, and to itself as conscious and personal. In the initial stages of development this psychical world is in a sense simple, it is that of experience, of conscious experiences of many kinds as they are correlated with nature and the soul. Where did this psychical life, conceived as conscious experience begin ? In the womb, at birth, or in infancy ? It is here that another of the mysteries of development calls for attention, and so far as can be seen the exact stage cannot be defined when this seed of the new world is sown. The analogies in nature and grace teach this truth that it was, as related to time, long before the manifestation that the seed was sown ; that it is in the third and fourth stages that the seed takes to itself form and order ; and it is in the higher stages that there is consciousness. This however is a very complex question, and it does not require to be discussed. The point here is that the spiritual within the natural becomes conscious of personal experiences, and this is the centre of the psychical world as contrasted with the natural. If the objective world of physical nature is clearly set in contra-distinction to the inward subjective world that is psychical, then it will be seen that the realm of experience can be in a sense, and, in a measure, limited ; it is the correlations of these two worlds, or what is of the senses and sensuous. It is quite true that in man this world of experience may include the visible signs and symbols used in education, and in religion ; the conception being that man sees the objective world of natural things and signs ; and he lives *in* the psychical

world that is in correspondence with the natural ; and, the testimony of experience is that these two worlds agree and are in harmony.

It would be in keeping with the law of development, and of Revelation, if these two worlds in man were named Earth and Heaven, and if it was conceived that all that arises out of these worlds are the "generations of the Heavens and earth" as symbolised in the Book of Genesis. In fact the symbolism may be carried back to the days of creation, and it will be found that it is in the second day that Heaven is revealed as separate from the chaos of waters. The second stage in creation, the generations of Heaven and earth ; the world of nature physical, and of man psychical, are spiritually the same Divine ideals. It is conceived that there is development from the realm of experience with its simple harmonies, to an empiric realm where according to the testimony of experience and of philosophy there has not been any harmony found. The meaning here is not that empiricism has been a failure ; it is that men have been reasoning upon what they knew from experience by their intellectual powers ; the pathway of life, from Adam the earthly, to the present time, has been strewn with philosophies and dogmatic religions ; and, empirically they are unable to agree, and, what is even more strange, they have not discovered why they disagree, or what means should be used to converge their modes of thought to one point, so that what is as a spectrum of glowing colours will be changed into the pure light of Divine truth. It must be taken for granted that thinkers throughout the past ages could not, and would not be limited by experience and its harmonies ; to them this was the child-like stage of thought, and thus they would seek after a higher wisdom, and live in a realm where only the enlightened would be permitted to enter. They left the enclosed garden of experience too soon ; they would not wait to learn the true way of development ; and thus they have wandered in the endless maze of words and signs, with the inability to find the Kingdom of God as spiritual law. When the simple truth is known it is easy to see how, amidst the many systems of thought, the tendencies have ever been to naturalism or spiritualism, to realism or idealism, to what is objective and what is subjective ; these are the generations of the Earth and of Heaven ; they are the experiences of men as illuminated by the intellect ; they have desired to be wise, to be like gods, and to

know good and evil, and they have been neither wise nor good ; the result has been divergence and darkness, not convergence and light. It was a fatal day for mankind when the personal assertion was made to seek for knowledge of good and evil in the field of experience ; it has caused many generations of bitter experiences painful and sinful ; and there was no way found back to the garden of innocence. Heaven had enclosed the garden of peace in its bosom ; and the would-be wise men must search diligently everywhere with the vague hope that beyond the next sea, or over the next range of mountains, they would find what their souls desired. What a strange infatuation has this vain search after wisdom been ; men may now see that a doom has rested upon empiricism, and all it represents, from the beginning. It is awfully absurd, pitiful to think upon, that the child-man should have been beguiled, or beguiled himself, by thinking that through things beautiful to the eyes, pleasant to the taste, and mere earthly wisdom, or knowledge, there could possibly be spiritual development to God-likeness. The choice was fatal because it was empiric ; it was man centred and man developed ; thus it has been chaos and not cosmos, earth and not Heaven, all down the ages. The parable, or allegory that very fitly illustrates this truth is that of the Pilgrim and his experiences, during the long night in the Valley of the Shadow of Death ; it has been darkness all the way ; men have had to pass by the very doorstep of hell ; they have heard the wailing cries of the lost ; they have almost given up hope that the dawn of the new day would ever come ; and now when they look back upon ditches, and traps, and think upon the awful darkness, it is a very miracle of grace that they have been preserved through such experiences. Empiricism has developed out of experience ; it is something like the Roman god Janus ; it has ever had two faces, one looking backward to the past and the earthly ; the other forward to the spiritual and the heavenly ; the past is hopeless, it is strife and war ; thus men look to the future, to the sunrise, and for a reign of love and peace.

There is a realm of nature that is unconscious ; a realm of experience that awakens to consciousness ; a realm of empiricism that would correlate and explain by wise thoughts and words the harmony of experience and nature, so that they may be united and harmonious as seen by that vision of human wisdom known as philosophy and religion. The effort has not been successful,

thus it must be confessed that empiricism has failed, and disorder, disease, evil, sin, suffering and death are regnant upon the earth. These names, with the facts they represent, have been the subjects studied by wise men ; and it may fairly be conceded to be true that the greater part of their discussions and their studies have been for the purpose of explaining the causes of such evils and how they might be removed from this earth. Man went astray not knowing where he was going, after being warned to keep in the way of law ; and all down the centuries men have been rising up, seeking to find the way of truth and righteousness, telling one another that they had found it, and that the lights they possessed would infallibly lead men to the City and Kingdom of God. Men have expressed their thoughts in many ways, but whether it has been myth or parable, allegory or philosophy, ritual or religion, at the root the story has been the same, the one theme has been the Deliverer and those delivered ; the way to the City and the Kingdom of God here, or hereafter. Within nature, experience and empiricism, there has been revealed another world ; for want of a more definite name it has been called the Kingdom of Grace that leads to the Kingdom of God ; and it deserves special attention, because it is like the other realms of God, in principle, in order of development, and in law. The strange thing about this Kingdom is that it has been among men from the beginning of their erring ways ; and that it has consistently and persistently maintained that it has existed for the very purpose of restoring and guiding men in the right way. It is just as strange, or more so, that erring men would not believe those who conveyed to them such information ; they would have it that the earthly, the beautiful, the pleasant, and the wisdom of the wise, were quite sufficient, superior in every way, to what could be sent from Heaven ; and thus, the still stranger result took place that the earthly despised, hated, rejected, and put to death those who were heavenly ; and this story is really the true history of mankind in past centuries. It is related in the sacred record that Heavenly Truth became Incarnate, as the Lord of Righteousness and of Grace ; and, wise men were so ignorant : religious men so irreligious and bigoted ; and ambitious, covetous rulers so perverted from righteousness, that they actually condemned to the cruel death of the Cross, this unique Man, their Lord and King. This is conceived to be the high flood tide of evil ; this deed of sin and shame is written in the annals of history

and engraven in the living hearts of men and women. This shameful deed divides the world ; the earthly, and the worldly wise see in it only a possible incident in history, but His friends see in it the revelation of Divine Grace, Heaven thrown open, and the Love of God Incarnate put to shame. They say that the deed was diabolical, and that there is no theory possible, that can really explain all that has taken place, except this one that Jesus Christ is in very truth the Son of God and the Saviour of the World. The generations of the Earth were revealed, made manifest, and the end was Caiaphas and Pilate ; the generations of the Heavens were made manifest and the issue was Grace, Love, Christ, Calvary, the Grave, the Resurrection, Ascension, and the Right Hand of Power in glory. But the strange thing which men did not understand being that all this was carried out in perfect order under the law of development. There was a natural, a psychical, an intellectual and moral progression in history ; this Tree of Life produced the Seed heavenly ; and the Christian religion and the Christian realm, are the development of that Seed by the Spirit. It is the method of Christ's words, and His Kingdom in Spiritual power, that has taught men these things ; they find themselves out of harmony with all empiricists and their conceptions ; and thus they are awakening to the fact that the Kingdom of God is also the Kingdom of Christ, and that by His Grace men can enter therein and be saved.

Here the conception of being saved takes a new form ; it transcends experience, and it waives empiricism aside, whether it comes in earthly form as philosophy, natural wisdom, or as decked in the regal robes of theology and dogma. The spectrum is good in its place, but it is a revelation of divergence not, of convergence ; it speaks of refraction, not of straight lines. As with the solar spectrum so with empiricism ; it is a record of divergences from truth and righteousness ; thus what men require is that they find the straight way of life and that they may be guided by the Spirit of Truth. The world of experience is not an isolated realm cut off from heavenly light and influences, as some men would suggest ; indeed the doorway of intuition, of spiritual being, opens into it ; it is through that door that heavenly light comes ; and it is upon the ladder of light, surrounded by the darkness, that the heavenly messengers come and go on their messages of mercy and love. It would appear that this kingdom of grace is like the other

realms of Divine truth in this respect ; it can be conceived of as beginning with a first principle or ultimate of thought ; it reveals related ultimates ; and it is a realm subject to scientific order and law. It is therefore important to discover what this kingdom means and what is its function or use in the kingdom of God. Upon this point there ought not to be any dubiety, because the revelation is made very plain that the object of the King, and of His kingdom of grace, is to seek for and to save the lost. This lost state is not the unconscious physical world ; it is the spirit and the spiritual, the psychical and the moral, that have gone astray. This being the case the revelation is not to the natural and the physical, it is to the psychic and the moral, and thus from beginning to end it is to be conceived that the realm is psychical, that is to men with experience, to those in thraldom to empiricism, and to raise the fallen to the region of the spiritual, where the Divine and the human may converse about the spiritual and the heavenly. As suggested, the key to the heavenly is not to be found in empiricism ; rather it is in the world of experience, of spirit and of will. Thus it gets the name of faith, because it trusts the Word of God, and by that trust the soul obtains a new series of experiences, which are not obtainable by empiricism through logical reasoning. If men would know the order of this kingdom of grace, then they must begin where God is waiting to begin with them ; in the words of Scripture, they have to be born again, get a new heart, and a right spirit, and from this beginning, by regeneration and renewal, the advance is made in knowledge and in experiences of this Divine kingdom.

There are many satisfactory reasons given why the development of grace has been so slow, and why those who are being developed do not understand the order of the Kingdom in which they live. This reason is very important ; the children of light are living in the realm of darkness ; they are not consciously, and intelligently, carrying on the great struggle betwixt good and evil ; it is Christ the Saviour that undertakes this great work for men ; and it is the Holy Spirit that carries on His work of grace in them. The problem here is not one of mere empiricism and human reasoning ; it is the indisputable fact that as in all the other realms in the kingdom of God, the seed is of God, and the order and law are His in the fullest sense. It would be just as reasonable to suppose that by the physical laws of force

and life man could produce his physical body, as to suppose that he could regenerate or renew his spiritual being ; this, however, does not shut out the conception that at a certain stage of development, and when there is the consciousness of God and His will, man becomes a co-worker with God, and with less or more knowledge of the Divine will lives in harmony with the Divine law and order. This it will be seen is a very different thing from a man saving and renewing himself ; what he does is similar to that which can be seen in a child ; it lives physically by physical laws over which it has no control ; psychically the child lives it knows not how ; and in this matter all men are as little children, and their safety and strength lie in the observance of order and obedience to law. It took a dispensation of grace to rescue men from the domination of the natural, the earthly ; it took another dispensation to deliver them from worldly power and fleshly psychical lusts ; again, another dispensation of grace, allied with special suffering and special training, was required to provide a suitable protoplasmic cell for the Divine seed of spiritual life ; and it was only then that the conflict became personal, and truly conscious, when the Deliverer, mighty to save, conquered the enemy by a power that he despised and did not understand. It was not in the physical, the psychical, and the empirical that the spiritual foundations of the kingdom were laid ; it was in the seed that lives and cannot die ; and the spiritual in Christianity is the development of that seed in mankind under the Divine guidance of the Spirit. This was another new beginning ; the development has been going on for nineteen centuries, and it is only now that men are becoming conscious of all that these things mean.

If the line of thought followed is understood, then it will not be so difficult to understand why the kingdom of grace is rooted in experience and faith, and not in the realm of empiricism ; it is in this realm that the great conflict is carried on ; it is that of war and of battle, and thus the horsemen and footmen know not how the struggle goes. This is not a soldiers' campaign ; it is one of spiritual powers, and only the Captain of Salvation is really cognisant of the whole war and of the whole field of contest, as the struggle has been developed. The issues begin to be known ; there is a lull in the fierce struggle, and the report has gone abroad that the King, Faithful and True, will ere long appear upon the scene, riding upon His favourite white horse, named Peace. It

is more easy to express these thoughts in parable and allegory than in scientific language : the reason being that the science of the kingdom of grace is not as yet transfigured into suitable words ; and thus symbol and metaphor are called into use to pave the way for the higher order that must soon come. The point reached may be expressed in this form : men perceive that the Divine order of creation, and of the re-creation of man, is by principles as explained : that linked with each principle, and arising out of it, there is the realm of scientific order and law ; that these principles, though conceived as individual, unite two by two to form worlds, the physical, psychical, and moral ; that at this stage there is a break, a fall, and then there is revealed two more principles for the regeneration of man, these being conceived as grace and suffering, or sacrifice ; and it is by these, as a definite world of science, that the redemption of mankind is being attained. It is not considered that when the whole order of development is known, and all the sciences are correlated, that there will be any break in the Divine order ; the monistic theory will be made manifest from a new standpoint ; it will be seen that the true monistic order is spiritual, and that only through the spiritual can the interpretation come. In the past there has been much discussion upon the problem of special intervention of the Divine into the order of Nature ; the question for the future is not the Divine intervention, in any sense, all this being met by the Divine immanence. Rather it will be the intervention of evil, of sin, and in what way these have been made manifest in creation. It is disorder, disease, pain, suffering, and sorrow, that have to be studied as intruders into the Divine universe, and how these are to be eliminated out of what is true, good, and right, of what is law and order, as the good and gracious will of God.

The position that is here reached is one full of interest, and it takes men back to the realm of conscious experience. To a large extent it sets aside all philosophies and religious systems of thought, simply recognising that they exist, and that they have played their part in history. They are all known to be the refracted rays of Divine truth ; but in the forms they are cast they are useless for the upbuilding of the Temple and City of God. That this will be a very humbling confession to make on the part of earthly wisdom must be accepted ; but, so far as can be seen, this is the truth and it has to be recognised. This new

movement does not begin with Darwin, Newton, or Copernicus, it must be traced back to Christ ; and the intervening centuries will reveal the development of His Kingdom of Grace by analogy as physically and naturally in the Roman Empire ; as psychically in the Christian empires of West and East ; as intellectually and morally in Renaissance and Reformation, and the later movements, Evangelical and Missionary, bring men into the atmosphere of the realm of Grace by the Spirit in a special sense, as preparing the way for the coming of the King in the glory of grace, truth, and righteousness, and in the majesty of science as Divine Order and Law. This is where men are being consciously awokened to the true message of science as the servant of the King : this is a unique Elijah and John Baptist ; and the utterances of science are truly in the line of succession of these prophets. The utterances of science are Divine ; and it cannot be questioned that their appeals are ever to law and righteousness ; to the spiritual and the eternal, as in contrast with empiricism in all its forms. Enoch, Elijah, John the Baptist, and Science, these are the great forerunners and prophets of the four great dispensations, and they all utter the same message of judgment on the past, and of the near advent of a new era. It may be assumed that the prophetic utterances of science begin with Copernicus and the new astronomy, followed by physics as illustrated by Newton, the motions of the heavenly bodies, and that unique revelation of God in the solar spectrum. In succession there has followed rapidly the chemical sciences, the sciences of physical life, psychology, the ethical sciences, and a science of the realm of Grace, as this can be traced in the Sacred Scriptures by the Method of Christ. It is the voice of this messenger, as forerunner and prophet, that men have been listening to during the brief past two or three centuries. The messenger has at last begun to conceive the full importance of his message ; it is that of outraged law and of repentance truly, but, above all, it is that the King is near, very near, even in the midst ; and, strange analogy, the servant knows not his Lord and Master. He is waiting to see the heavens thrown open, the descent of the Dove of Peace upon Him, and then the Voice will say : "This is my beloved Son, in whom I am well pleased" ; and, "Behold the Lamb of God which taketh away the Sin of the World."

In all these past experiences of men as recorded in the Scriptures, there is likeness and difference ; the surroundings change,

but the messages are ever delivered to men with the same clear note of condemnation of evil, of repentance, and of obedience to law as the Will of God. This modern prophet, as a lover of truth and righteousness, utters the old message in a new form ; the old world, Israel and Judea, have vanished out of sight : the limited conceptions as by nations, and forms of religion, are passing away ; and the new prophet speaks to all nations and peoples, and the message is the same to all. What then is this special message as revealed to men by science ? It is that of Divine order and law in all realms of thought ; it is that order and law in the physical, psychical, moral and spiritual, worlds, are good, true, right and gracious ; that men may know this Divine order and obey law as the Will of God ; and that by this knowledge and obedience men will know the good and true, and be righteous and gracious in the sight of God. It is this conception of order and law that transfigures men's conceptions as known in the past ; they asked for bread and the devil gave them stones to eat ; and having beguiled them he mocked them by asking them to turn stones into bread. He would have been greatly pleased to have seen this miracle carried out by his subtle suggestion : the miracle is not in changing bread into stones, or stones into bread, it is in men living upon the Word of God, the true Bread that came down from heaven, who brought heaven to earth, in His Heart, and gave Himself as living Bread for the sustenance of men that they might live and not die. Order and law, as thus conceived by science, are of immense spiritual significance ; the sciences stand shoulder to shoulder as a phalanx that cannot be broken ; and they mean to close the square and eliminate from their midst, disorder, disease, and all that tends to degrade men.

In this figure of thought, science as foursquare, there is introduced the conception that man as physical, psychical and moral, was not perfect, as spiritual ; one side of the square was left open and thus the exposure to the wiles of the devil. It was the completion of this square that was left for man ; and it was only by this work that he could become impregnable against the assaults of evil. This is the mystery of manhood ; and it is here that the mystery of the Divine and human meet. The conception takes this form ; physically man is endowed by the Almighty Power, and this power is possessed as the bulwark against brute force ; psychically man is endowed with wisdom and this power is set against what is cunning and subtle ; intel-

lectually and morally man is made true and good, so that he might be true and righteous, and thus on three sides he had satisfactory defences against the enemy. Why was man left unendowed and defenceless upon the fourth side, the spiritual? Why was he not created fully endowed with Divine wisdom? Is it not just here that men fail to see how foolish and unreasonable they are in their conceptions and in their arguments? It is this fourth side that is the inheritance of manhood that is to be won by man; it is where the Divine and human are differentiated; it is where man has to prove his manhood, to work out his own destiny; and the way this is to be done is by conformity to order, and by obedience to law. If, some men argue, God is Almighty in Power, Allwise, and All Good, then surely He could have made man in His Own Image, in God likeness. To all this science replies that the reasoning is true and right; and more, that all this is exactly what science proves that God did for man, by order and law. What foolish men are not willing to see is that man, as creature, in the image of God, lacked what is specially his own, what he had to acquire, and what he had to place in order in his being; he had to acquire science and divine wisdom, and these form the fourth side of the square in the being of man. Here then the problem of good and evil, the Divine and the human, is brought into the form of a square; and what these wise ones are required to explain is how man could become divine without this personal teaching, education and discipline; apart from the trial of faith, the testing of power, wisdom, and goodness; in fact, the proving by faith, and by science, those very things that science is now revealing to men. Upon this point theologians and sentimentalists may differ in their conceptions; but it may fairly be claimed for science, that it will assert that there is no other way, that science can discover, how this Divine end can be obtained. In this matter science has not a word to say against necessity in the order of the physical, or in the lower stages of the psychical; but in the intellectual and moral, in science and Divine wisdom, man is a factor to be taken into account, and the fact of spiritual free-will cannot be set aside. In a figure this is the position of man; therefore it is conceivable that the natural development of man in harmony with order and law, was by man, as co-worker with God, in the light of truth and righteousness, carrying out this work of the fourth side of the square, and, if successful, then the question of trial, and of

pregnability would have been settled for ever. There is no doubt this is the vulnerable point in the development of man ; it is here that the soul, the fortress, the city, is left in the hands of man, and the trust involves faithfulness, discretion, honour and perfect loyalty in the one thus entrusted, with what is not his own, but a palace and a city of the King. It is an idle dream, and foolish for men to talk as if they were in no sense responsible for evil or sin ; and that all the blame must be put upon God because He did not make them differently. Men are not mere automatons, and they know this fact ; surely then it is full time that such men should look at facts honestly and truly. They have tried to shield themselves behind the bulwarks of ignorance and of naturalistic science ; they should understand that true science has no sympathy with such conceptions ; they are a disgrace to mankind, the product of disorder and lawlessness ; this is spiritual disease, and the end of this way is death.

But, it may be conceived, that men of experience, and those who love to be guided by empiricism, will say, all these assertions as to science may prove to be incorrect, or even false ; what proof can be given that these things are so ; and why should men be led to believe that a day of judgment is at hand, when the sky is cloudless and the sun is shining brightly in the heavens ? The signs given are not physical, or psychical, they are not of experience or empiricism, and thus it follows that those who seek for signs should be in a position to understand the signs given to them. What science has to say about these matters is that in all this there is no dubiety ; the way of discovery has been by order and law ; the order has been discovered and the laws have been verified, therefore it is not for the ignorant to judge this work until they fully understand all that science means. To scientific men it is order and harmony, not feelings and opinions ; the books are open, they are found to agree ; and, so far as science is concerned, there the matter stands.

There is an interesting point that arises here when this conception of development is brought forward into the realm of the spiritual, and it takes this form : assuming it to be true that order and law are continuous, and that the development is through the physical, psychical, moral, and spiritual as conceived by science and wisdom, then is it to be conceived that evil and sin, would not have found an entrance into the square, the soul, or the city of God ; and that Grace and Sacrifice would not have been the

burden of history ? These are the alternatives : the assumption is that by order and law the issue would be science and wisdom ; but with the incoming of selfishness, disorder, and lawlessness, then the break would come, a special intervention in Grace would take place, and that only after conflict, the manifestation of an order of Grace and Sacrifice, would the development in the true order be resumed, the issue being what might have been attained by a shorter way, to the Divine thoughts of God as now understood by science and wisdom. This intervention of God in Grace, it will be observed, comes for a purpose and a definite end ; it is in fact to combat and overthrow the powers of evil ; to nullify and effectually reverse what was wrong ; to restore order where disorder reigned ; to bring healing and ease where there had come disease and pain ; and to overthrow death by the Life spiritual, thus bringing light, life and immortality to men in place of ignorance, death, and mortality. The two kingdoms, of evil and of grace, are familiar thoughts with men, and there are very few who deny that these two realms have an actual existence : it may not however be quite so clear that the one is disorder, lawlessness, disease, death, negations and perversions, whilst the other is a positive realm in which order is found and law reigns. Would men be prepared to say that the hideous way that leads to anarchy and nihilism is a miracle ? That disease in its manifold forms is a miracle ? Or that lunacy and death are in any sense miraculous ? These, and many other deadly results flow from selfishness, self-indulgence, and self-assertion. Are they then to be considered as parts of the Works of God ; or, are they the fatal consequences of that dishonourable carelessness, self-seeking and treachery which brought about the destruction of the three sides of the square with which man was at first endowed ? Men do not speak about such conditions as miracles, they give them suitable names, and thus, as a rule, men know what they are talking about when they discuss such subjects. On the other hand, the realm of Grace, introduced into this world to overthrow such works, is often spoken of as miraculous ; thus it is conceived to be by miracle that Jesus healed the sick, opened the eyes of the blind, restored the power of hearing, or of speech, and raised the dead. If such evils as these, which He remedied, came through sin, then were not these the very signs men required to teach them that the One possessing such powers came to them as with special credentials to prove His claim to be the Saviour of men

from evil ? The point to be observed here is not that of Christ as a miracle worker ; it is that the works are signs, to those who can understand them ; that this new realm is Divine, working as by order and law, with this express end in view, the overthrow of the evil powers, and the destruction of what had become a perversion of goodness, truth and righteousness. John the Baptist was not a healer, a miracle worker ; this power he did not possess ; his mission was that of a witness, a forerunner and prophet, to teach truth and to call men to repentance and a righteous life. Even thus men may think of science ; it is a truth-seeker, a testifier to the way of order and law. It is the Christ that possesses all power, and wisdom ; and He will bring about that restoration of all things which will end in the Manifestation of the Kingdom of God upon the earth.

The remarks that have been made all tend in this direction to prove that health is normal and natural, it is order and law, a Divine ideal, and a standard of thought, which men set up for their study and guidance. It is not the physical only that in its harmony of order constitutes health ; the psychical and the moral are also implicated, and the truth may well be found to lie in this direction, that the psychical and the moral are of chief importance in the true definition of health. Let it be assumed that the physical body is organically sound, and the functions of the organs all that could be desired ; this would amount to physical health. So far as can be seen, organs might change and become disorganised, but this would not have any taint of moral evil, and no sin could be attributed to what is merely physical. When it is asked whether evil and sin can be applied to the psychical world, then the answer is not so easily given, the psychical is a very wide field, by development rising to what is conceived as the soul of man, to consciousness, conscience, intuition, experience, empiricism, and even the highway to science and Divine wisdom. When limiting the psychical to the lower creatures, men do not impute to them evil or sin ; they form a part of nature ; they have their places in the order of development : and it may well be supposed that men do not know enough about the psychical world to give an answer to such a complex problem as that of good and evil, pleasure and pain, and to the meaning that is to be applied to the differences found betwixt the lion and the lamb, and many other creatures so widely diverse in their forms, passions, desires, emotions and affections. It

is when the soul of man develops to be enlightened by intellectual truth and moral law that abstract questions arise ; then these are not psychic only, they become subjects of experience and of empiric thought, of good and evil, of right and wrong. The health of the physical is one realm as unconscious and non-moral in itself ; the health of the psychical may become conscious, it may develop to the moral, and then health means, to the moral man, conformity to order, and obedience to moral law. The physical is known to be order and law ; the psychical also is order and law, developing to consciousness ; and when the moral stage is reached, man being endowed with power to know truth, and to do right, or wrong, then it is the man within that is set over the temple and soul to order the life in harmony with the Divine will, the laws of God. In these three worlds the order and law take different forms ; in the physical, order and law are unconscious, thus necessity reigns and there is neither good nor evil. In the psychical the order and law are derived from the unconscious through the senses ; it is from the unconscious that forms, images, ideals, and thoughts are derived, and consciousness is awakened to what is order and law as experience. In the moral realm the unconscious and the semi-conscious come into the light of truth, of order and law, and thus man is prepared for manhood and its duties, and all these ought to be carried out in the light of knowledge, and in obedience to Divine law. What man sees, in the light of experience and empiricism, as he looks out upon Nature, is a chaos ; what he sees when he looks within is a chaos of a similar kind ; the mirror of Nature is in correspondence with the image in the man, and apparently there is no discoverable order and law. The three sides of the square have been broken down ; the Goths and Vandals of barbarism have destroyed the old civilisation, and thus man and Nature are upon the same low level ; the Divine image is lost and man and Nature seem to be ruins. The analogy of Greece, Rome and Judea, the old world, is an illustration of this truth ; they were as the three sides of a civilised developed order of manhood ; the wild nature of the East, the Goth and the Vandal, broke in upon what seemed strong, wise, and good ; the floods came, the square with three living sides, the city, and kingdom, were reduced to ruins. The flood of judgments came, and when consciousness returned to the men of the new age, Judea was in ruins, despised and trodden under foot of men ; the wisdom of

Greece was dead and buried ; and only the shadow of the power of Rome remained, and that had become the inheritance of the despised savages from the East and West. This is the testimony of history to the same series of truths ; and it may prove a profitable study for grave historians thus to consider history from the standpoint of the three sides of a square ; a city unprotected on one side ; and a kingdom open to the attacks from without, when that mystic power, the Shielding Hand of God, is withdrawn and the enemy is permitted to attack and destroy, even what has been thought to be the Jerusalem and the Mount Zion of the heavenly King. But, indeed, this line of thought seems to run out in many directions ; for example, if Greece is taken with her ideals of the beautiful, the true and the good, this is seen to be the repetition of the three sides of the square in the sensuous forms of nature, in truth as seeking after order, and in goodness as the expression of what is moral ; the fourth side of the square is an ideal barely conceived by the mass of Greeks ; they were too sensuous for this, and yet it may be discerned as being sought after as an ideal in Socrates, Plato, in the mysteries, and in religion. What was the result ; the good and the true were overthrown by naturalism, and thus Greek arts, philosophy, ethics, and religion were laid in the dust ; the Greeks did not seek to build up that fourth side of the square, and the result was disaster. If the same thought is applied to Rome, and to the Roman ideals of legal power, order in the family and State, and to law, as the three sides of the square for this people, the result is the same. This Roman ideal, though dashed to pieces, still fascinates men ; they would still build like Rome and by the same means conquer the world. The vision was destroyed, and what men see is mere imitation work, recrudescence. Nemesis came, power destroyed power ; new forms and order replaced what was Roman ; and the ethics or morals of Rome were trodden under foot by the barbarians who were truly more righteous in their moral life. The Romans failed to see that a fourth side was required for their defence, and thus to them also came the day of judgment and of destruction. If this test is applied to the Jewish nation, the terms used by them may differ, but the facts are the same for the beautiful, and power, there is substituted a false ideal of the invulnerable in the name Jehovah, the Almighty ; in revealed truth by prophets ; and in a righteousness in some sense attained by ceremonial and moral law. The

ideals are not to be despised ; what is to be condemned is that they did not live up to their ideals any more than the Greeks and Romans ; they had actually been weaving up in the drama of their own history a conception of that ideal fourth side of the square ; they possessed a city of God and a nation wherein dwelt righteousness ; but the failure was most disastrous, and the fall of the visible Zion, and the nation of the Jews scattered abroad on the face of the earth, is the answer of history to the problem as to how the Jews failed to build up that fourth side of the square, which was to them a brighter and truer vision than to any other nation upon the face of the earth. But can it be said that the ideal of the square is applicable to Christian nations ? Is it possible that here also another cycle has run its course, and the day for judging, or of judgment, has come upon the Christian kingdom, and what it represents ? What is the ideal in the Christian realm, and what are the three sides of the square with which Christians have been endowed ? At the foundation there lies Christ, and the Sermon on the Mount, revealing the impregnable and the indestructible power of Divine Grace ; the order of the Kingdom is to be found in the Bible as the truth of God for the guidance of men, and personal examples are given, in Christ, and in His followers ; it must follow that the laws of the Kingdom verify the order ; and the laws are just what the lives of Christians ought to express in their walk and conversation in the duties of life. As for the ideal found in the Bible men are free to judge what it reveals ; it is the Church and theology that claim to give expression to the order as discerned by theologians ; and it is society and the State that give outward expression to the life. The three sides of the square with which Christians were endowed are to be found in the Bible ; and in Christ, Paul, and the Apostolic Church, as specially revealed in the Acts and Epistles, there is represented the ideal in free, unfettered, spiritual religion. What then is the result as proved by history ? The anti-Christ in earthly popes, princes and prelates ; the perverted order of truth in Church and theology ; and, secularism, ambition and imitation of the Empire of Rome in the State. The spiritual is fair and beautiful ; but, the perverted, the earthly development, has been not only corrupt and vicious, it has been judged and condemned. The natural has once more re-asserted its right to destroy what is false, vicious, and unrighteous, and thus what men might have seen for the past

fifty years or more, had they possessed the spiritual vision, was the doom upon the work of men ; the overthrow of their great thoughts ; their mighty empires which they have built ; and naturalism, potent and regnant, where the Christ should reign in His Kingdom of Peace, Truth, Righteousness and Grace. It was given to Christians to inherit this three sides of the square, this city of God, and this kingdom of righteousness ; they have utterly failed to conceive what is the great truth involved in the fourth side of the square ; and those named mystics, who have had a glimpse of the vision, have been despised as dreamers, impractical visionaries, who did not understand, and could not prize that Kingdom of God as possessed by men. The vision is a strange one ; it is worthy of careful study, for men now look not upon a spiritual city of God, but upon ruins. If Christian men had the spiritual sense they would see in vision the triumphant Titus, their temple in ruins, the city walls broken down and the children of God led away into captivity. Strange analogy, the poor Jew so despised that he was not worth money in the market place ; and now poor Christianity, laden with its fetters, is seen to be in captivity to the flesh and the devil, unable to lift its head among men, a scorn and a by-word to agnostic infidels. It is this vision and reality of the fourth side of the square that men require to study and understand ; without this there is no hope for mankind, no true development and no safety. They have had many visions of the glorious kingdom of man, but the ever recurring end has been another fall, and slavery to Egypt, to the Philistines, to Chaldea, to Rome ; and it is because this latest doom of judgment has come, under intellectual and spiritual forms, that they seem to fail to see and understand how grievous the punishment has been ; and how much greater the sins that have brought upon Christians such an overthrow of the spiritual, and a victory of the intellectual and natural. It may not be out of place to suggest here that such results throughout history mean degradation to those who, in this way, fall from the vantaged position they were privileged to occupy ; this is the record of history, and as men well know there has not been any revival of Egypt, of Nineveh and Babylon, of Greece and Rome. True, the Jews survive, but not as a nation, they are scattered among the nations, and they carry with them, wherever they go, the brand of suffering and of sorrow. If their judgment brings degradation and defencelessness, what, it may be asked, will be the doom

of Christian nations if there is no repentance, and no return to the God of Grace and Mercy ? Here again it would seem comes in the analogy of the residue of those who cherish the God-given endowments represented by the three sides of the square ; it is through them that salvation will come ; and by them Christ will come in His glory to establish His Kingdom of truth and righteousness, and from that new starting point men will begin to build the fourth side of the square in science and in Divine wisdom.

If these conceptions are understood, then it is not difficult to see that the questions of health and disease, order and disorder, are far from being simple ; if the line of thought is the physical one, then the one side of the square is found vulnerable at every point, there is no abiding defence ; the great mass of nature can attack life at every point and the end may be that the organic will be swallowed up by the inorganic. Even though life is higher than force in its order, it is found enveloped in, and environed around by, the inorganic ; this blind power, unconscious of its operations, may become the enemy of life and bring about the destruction of organic forms. It is here that Darwin discerned "that residue of the Spirit" which he named "the survival of the fittest ;" and each surviving type in the development of the realm of physical life is an illustration of this spiritual truth revealed in the Bible. It is the fitness to survive that is the reason of survival ; and this means that vigour in order and law, conformity to the living and the developing, is continually bestowed upon what is fittest to live. When the psychical line is added to the physical, it is clear that the problem of the living is very much increased ; there is the development in a new form of endowment, of an inward instinctive traditional and intuitive kind, and this line is to exist within, and in harmony with, the line physical. The root concepts or ultimates of this line are Spirit and Mind, or Soul ; the former being like to Force and its order, and the latter conformed to life organic. It is not easy at the first glance to trace these likenesses, but that they do exist is discernible ; the first and third of the series, Force and Spirit, are engaged with order, whilst the second and fourth become organic, and the harmonies are those of life.

The Spirit, as already suggested, is the power that knows, that perceives by sensation and the special senses, that is active in cognising the appetites, desires, affections, and emotions, that is known in action as will, and that compares, relates,

correlates, and decides, or judges, as to actions. The spirit and the spiritual, the soul, in this sense, are central in man ; they are the pivot upon which all that is spiritual revolves ; they take possession of the physical, and the physical becomes the mechanical servant of the spiritual. What the spirit is cannot be known as spirit ; it is one power derived from the One Spirit ; it is in the manifestation of the spirit that differentiations take place, and these may be conceived as knowing, willing, choosing, and doing. The conjoint power, the mind, is receptive, and all the functions of organic life as forms of thought may be applied to this psychical organic life that exists within the body. It may be said to receive images and ideas, assimilate and digest them, absorb and circulate them, turn them into an organised memory with all its associations, and thus the psychical life is formed in the likeness of the physical. It might be conceived that the psychical is the involved physical ; but the conception will not satisfy the intellect, because the conditions are different, and the realities or facts cannot be placed in the same class. That which is involved is new ; it is a realm within the physical ; it is that of thought-life in contra-distinction to physical life. The science of psychology, on the physical side, has to a large extent traced the relations of the physical with the psychical ; but, so far, no explanation has been found that identifies thought with physical organs, or gives satisfactory proofs that thought is the secretion of nerve centres.

Here it is necessary to fall back upon the teaching of nature, and if possible try to follow the order that has been made manifest upon the earth. It is quite true that the physical life only will not carry the order beyond the physical realm : but it is questionable whether that realm has been fully explored, and if the types it represents have been understood. At present it may be sufficient to think upon a tree and its cycle of life from seed to fruit, in the line of analogy, and to try to follow the stages in the development of the life of the tree. There is the seed from whence the tree is developed : and, as a matter of fact, it may be assumed that naturalists would admit that such a seed, in some sense, contains within itself a record of the story of its development ; it is no haphazard thing, it is actually the historic fulfilment of ages, and there is within it type upon type of what has been made manifest in nature. The conception that this seed is an original seed, apart from all other seeds, as the Divine creation

by fiat is not acceptable to naturalists ; they have seen a more wonderful vision of creation, and yet the child-like knowledge gained from experience is not to be despised, and it ought not to be considered to be contrary to science and development. It is life that men are studying in its manifestations, and thus they ought to study it where it is made manifest, and not in the conceptions of men. The long long vista of life backward is like one great avenue, and the students may begin their studies at either end : from the germ to the man, or from man back to the germ. What is necessary to remember here is that the student is a man, a spiritual being, and it is only as such that he is capable of walking in spirit and in truth, through this avenue, setting the whole in order as one development from beginning to end. Let it be assumed that the student has advanced from the germ of life to the vine, the fig-tree, or any other kind of tree ; he turns round to gaze upon the development that has taken place and the many types of life that lie behind, and, knowing their history, what would the line of his thoughts be in this study of the past ? The order and law of development can be seen at a glance ; and, physically, in the vine, fig, and fruit trees, the beautiful, the true, and the good can be seen and appreciated. The fruit tree has yielded its fruit ; the seed is embedded in the fleshy heart of the fruit ; and that seed is not a connecting link with the past merely, there is in it as in an embryo all the past. This is a vision of the physical, but it is not a physical vision ; it is purely spiritual and intellectual, for the physical is known to be a series of developing changes, phenomena that do not abide ; and yet they seem to have a form of abiding in the types that arise and remain for ages. Back behind all this phenomena of life there lies the germ-cell with its nucleus, protoplasm, and enveloping membrane, and somehow the conception arises that the first germ-cell had in it the apple-tree ; and the seed of the apple had in it all the intervening types in the past. The student, being man, studies these two aspects of one great truth ; he utterly fails to see haphazard in the development, or in the seed ; this is one Divine work, it is spiritual and not physical, and it is the spiritual in it that caused the formless to take form, the inorganic to become organic, isolated and individual, and the Spirit caused to become all types and forms of life in the physical world. Thus at the very heart of the organic germ-seed and in the apple-seed, the Reality that abides is Spirit and the spiritual.

In other words, the Spirit has been operative in physical nature to produce by the order of development things, individuals, and persons ; the Divine, it is assumed, takes this Method of manifesting and revealing the glory of God.

The reply of the intellectual agnostic to all this may be the statement that no Divine intervention can be found that will satisfy human reason ; logically the history is that of effects ; and heredity, variation, environment, and survival of the fittest, with other naturalistic terms, or symbol words, are sufficient to account for the law of development in nature. The result here seems to be that the naturalistic student groping about in the darkness of empiric reasoning, having lost the light that Science threw upon his pathway, and finding that a god of some kind is required at the root of what has been evolved, he names it Nature, or the Unknowable, but it must possess all that believers in God ascribe to be His attributes. The opinion of the evolutionist seems to be that there is in Nature all that will be evolved out of Nature ; the conception of the believer in God is that, in a way he cannot understand, God is immanent in Nature, in Man, and in the Bible ; and, what he desires to know is whether these Books agree, and if they harmonise and illustrate each other. The agnostic evolutionist is the highest development of the self-centred, self-asserting man who chooses to live, move and have his being in a pre-spiritual age ; in this matter he is not abreast of the present age ; he lingers far behind in the race of life ; and so far as can be seen his naturalism will not explain, or be in harmony with, the Divine Books and their contents, as found written in man and in the Bible. The theory of the agnostic seems to be that his one Book of Nature is sufficient and ample for man's requirements as a natural man, and that the wisest thing men can do is to burn up, destroy the other two Books of Man and Revelation ; whilst the believer in God asserts that this is empiric foolishness in its latest phase, unworthy the serious attention of reasonable men, who see clearly that each book fits into the three sides of the square ; and it is from these he hopes to find that fourth side which will be his defence against all his enemies.

Having made a stage on the journey of physical life in considering the germ of life, and the seed of the apple tree, it may be found useful to proceed in thought along the avenue of life with the student and observe further what can be seen by the law of

development. The conception reached is that within, behind, and around, the germ of life there is the Spirit and the spiritual ; in fact, without spiritual discernment there is no physical world of order and law, and there could not be, so far as man or nature are concerned, the cognizance of a law of development. The real mystery behind all forms is not the physical force and life ; it is the Spirit, and the works of the Spirit ; and specially what the Spirit has done in causing and bringing about what men see in Creation. The vista of the avenue of life from say the fruit tree onward, takes a new form ; there are to be seen creatures not rooted in the earth, of the tree type, but those that are found flying in the air, swimming in the waters, and walking upon the earth. There is in the physical organic world two great divisions : the inanimate and the animate ; and, as a rule, the former exists for the use of the latter in the forms of grass, herb and tree, with seed and fruit after their kind. In the animate world there is development from individuality to personality ; and it is the psychical world that is specially revealed in what becomes personal. The point of interest here may be expressed in this form ; taking it for granted that the cause of the physical is Spirit and the spiritual, and the result of that involution is the clothing of the spirit in flesh, so that there may be physical development, would it be fair to assume that the spiritual existed before the physical, and that the physical is the effect produced by the spiritual ? The problem seems to be that of pre-existence, and the reasoning would tend to be in opposition to the naturalistic theory of evolution. Are there two problems here that require to be kept distinct—the first being that of Cause, and the second that of effect, in brief, the order of development ? If this is the case then it is necessary to pause and consider what these mean. If Spirit is root Cause, and this seems to be the right conclusion, seeing that all ultimates, order and law, are spiritual ; then, is it not necessary to find limitations here, and not go on reasoning about where at certain points there is conceived, as specially coming into Nature, what did not before appear to be in Nature. It seems to be necessary to use the figure of the square here to separate and distinguish betwixt the universal and the natural and personal ; the personal must be limited to the square, but the universal is as a circle, infinite and eternal. What this means as applied to Nature and man is not difficult to understand, because it is thinking upon the law of development as perceived

by men where time limits are found, and new conditions and relations seem to come into existence that were not previously known. Thus the realms of Force and Life and the physical world ; the realms of Spirit and Mind, and the psychical soul world ; the realms of Intellect and a Moral State, the moral world in which man should reign. As already explained, this is followed by the Fall from a state of innocence, and to redeem man there is introduced the realms of Grace and Sacrifice, and the conflict betwixt good and evil, the end being the Vision of Science and Divine Wisdom, as the fourth side of the square wherein man would be safe as in a City of God. All this reasoning, analytic and synthetic, scientific and philosophic, has to do with the law of development ; and it is by the study of that law, that science, order, law, related ultimates and ultimates are discerned. The gain is very important, because it is here that the intellect, reason, empiricism, are limited ; and, for the first time in history they are told plainly that they are not to be permitted in the future to dictate in an unreasonable way about matters they cannot relate or condition. Whilst all this is true, and to be so interpreted and understood, there arises here that strange question of Cause as thus correlated with the law of development. Those who understand mathematical signs and what they represent, it may be supposed, would perceive the ideal that is here sought after ; this is not a matter of scientific order ; not even an article of faith ; it is a flight of the imagination ; it is an attempt to look round the universe from a corner of the square, and perhaps to see in what sense the ultimate is like a great circle ; but instead of vanishing away into a point, like the unknowable as conceived by agnostics, a complete reversion of thought takes place, and the Unknowable becomes the Illimitable throughout the Universe and the Immanent in the Mystic Square.

The subtle line of thought indicated takes this form : the Ultimate is also the Immanent ; there is no Beginning or End in the Circle ; neither is there any First or Last. All is Spirit and Spiritual. Infinite and Eternal. Here condition and relation find no place ; that is to say the intellect of man must not enter the sacred place, and try to put in order what has not become in time related and conditioned. It would almost seem that to relate ultimates, such as the principles of being, is going a little too far, but the form of expression is necessary to see the way of development, and to draw out lines which divide and tend to place

spiritual thoughts in their order. Here the problem is not when, or how, the principles began to be made manifest, as traceable by the law of development ; it is that of Being, as becoming, and the conditions under which Being becomes. Being is the Reality that underlies all becoming. Being is that which is beyond the intellectual apprehension of man ; all principles are conceived to be in the Illimitable, the Immanent, the Eternal ; and the differentiation into Power, Life, Spirit, Mind, Intellect, etc., etc., is the human way to try to place in order and form what has been conceived through the manifold avenues of the sciences. Here it is not a question of order it is that of Being ; and just as it may be conceived legitimate to think and speak of man as one being, even though the same eight principles are united in his body ; or, as conceived to be operative in Nature ; so, in trying to conceive the thought of the Eternal, and the Illimitable, the same form may be permitted. The difference to be discerned as betwixt nature and man, and the Eternal is found here ; they are to be conceived as under the law of development in space and time ; but the Eternal as First Cause is not to be thus conceived. The figure of thought is that of the first day of creation ; all principles, nature and man, light and darkness, Spirit movement, they are all involved in this first Vision ; and what men are taught to see, as a spiritual conception, is the possible and the potential Reality, Being. If this conception can be realised as thought, then the outcome is God and faith ; whilst it is necessary for men to think of the beginning, of what is to be, in the light of the law of development ; but this is not the conception that should be immanent in the circle of Being, of the Spiritual and the Eternal. Is not this the conception that underlies the Name Jehovah, I Am, the Self-existent, as the First Cause ? It is human like for men to think of God under attributes, and as having titles ; as being Almighty in Power, as all skilful in Life ; as sevenfold Spiritual Wisdom ; as the Divine Cosmos, and as Truth, Goodness, Grace and Love as Sacrifice. God is ONE, He fills the whole circle, and all His powers or attributes fill and fulfil all the universe. If this is the right line of thought, then what must follow is that Being and becoming are not to be identified as one ; the order of Creation is by differentiation, as waters and Heaven, or Heaven and Earth ; and following the spiritual concept of the Ideal, there is plan, purpose, order and law. The conception is that the Divine, the Spirit of God, ordained or set in order that which is physical ; but the meaning

from the spiritual stand-point is that of the Divine Being as becoming, so that under physical forms the Power and the Wisdom of God might be made manifest in the preparation of temples of God not made with hands. It may be that men fail to understand, never have understood, the glory that exists in their so called mortal bodies ; as matter of fact they possess divine and spiritual ideals, and men have not a true conception of what the physical body represents in the light of the law of development. The conception here is not that of a Creator creating nature and man out of nothing, or of something created or made, the child-like idea ; it is that the universe is as if God-caused ; it is alive with God, and that it is as by limitation there is the becoming of creatures, order and law. Here this question may arise, How or when did the spirit and the spiritual as soul, enter the physical world ? Was it in the womb, in the germ seed, or when the babe was born, that this event took place ? This is the line of reasoning as seen in the light of the law of development ; and the Eternal Truth is forgotten that the real question here is not when the spirit began to be, for this is what man cannot discover ; the meaning of the question is, When did the spirit and the spiritual begin to become in man, as this may be conceived in the light of the law of development ? The conception that arises here is that the Divine cannot be limited ; the limitation in the thoughts of men is as to the becoming in order ; and, this depends upon the conditions and the relations of what has become and is becoming. The meaning here being that under the law of living development the being is ever becoming in all creatures ; and the stages of the changes are in harmony with the law of development. The living germ that will become a man-child is not a limited physical thing ; it is alive and pregnant with the life in God ; thus the preparation of the body as the temple for the divine man as developed in the womb. At birth the change is not conceived as a new creation ; it is a new form of development at the point where this could take place, under the suitable conditions that makes the physical and the psychical co-existent in their development. The infant and child are thought upon as physical and psychical ; but, there is in the child what is in the type ; and thus, in due time, there follows the manifestation of the intellectual and moral, there is the becoming of the powers that constitute manhood.

It would appear as if the two theories of existence and development, the natural and spiritual, arise out of, and develop from, two different ideals ; the agnostic from that of Force, or Power : the believer from that of Life ; and consistently these ideals have been cherished and sustained throughout history. The position of the modern agnostic is that all things are the result of power ever evolving within the region of the natural, the temporal and the phenomenal ; whilst those who believe in God, as First Cause, take as their ideal, life, the spiritual, the eternal, with purpose, design, development, order and law as regnant through the natural and the spiritual. To the agnostic Power is as one being, to become integrated and differentiated, and again to become disintegrated and dissolved into a unity ; but there is not spirit, or will, there is no moral ideal, thus power and necessity are the governors of the universe. Against such a conception those who live by faith have ever uttered their protest ; even from the lowest stage of development, it is asserted that Life reigns and that mere power should be subservient. These two conceptions may be traced through the psychical and the moral worlds ; the spirit is self-asserting and will not be governed in harmony with the laws of the mind, or soul ; and in the family, society and State, men are familiar with the despotic and arbitrary type of rule, as opposed to what is constitutional, organic, living, and for the commonweal. Here again there arises the conception that Force, Spirit and Intellect in their spheres are ever supremely interested in order ; whilst Life, Soul, and the Moral worlds represent the conception of law in conformity with order. Should conflict arise in these realms or worlds, divine law not being known, then it can easily be seen that power, self-will and intellect, or reason, will assert and attain to the supremacy in their several kingdoms. It is king power, king self-will, and king intellect, that govern, and the commonweal of the physical organic, the psychical soul and the moral order are made subject, and lose their common freedom and their unity for the common good. Here the perversion of true order can be easily seen ; the self-will uses all power possessed, and all reasoning, fallacious or true, for the exaltation and glorification of self, or the regnant king ; thus on the structure of the physical, the psychical and the moral, rest power, selfishness and self-assertion. This is the glory of man, society and the State, throughout history ; their ideals have

been power, selfishness, and wisdom as cunning ; and these mean disease, disorder, disorganisation, disruption and death. The ideal in Life is quite different ; it is that at the root of all forms of Life there exists, as Being, the Life Eternal : it is Life that bestows power and generates life physical ; and from within the living, by the true law of development, in due time there arises all types and all order ; the spirit and its powers : the soul and its organic order ; the intellect and its power to relate and correlate thoughts in their order : and, the moral man as governed by law in harmony with order as discovered by the intellect.

The results of these two systems of thought are not difficult of comprehension ; it is the first that has dominated mankind throughout past ages ; it dominates the nations at the present time ; and thus men have actually come to believe that the constitution of the world is based upon their ideals. One of the most subtle of the devil's lies that he has got men to receive as not to be questioned, is that those who possess power are as the gods ; they have received power from God ; they are the true servants and princes reigning with God ; and they actually believe this series of lies even though it is well-known that they have bowed down and worshipped the devil, the first assertor of all such perverted forms of rule and government. The proof that such lies are devil conceived could not easily be demonstrated by experience, or by empiricism ; men were entangled in the devil's subtle wiles ; thus it is simply absurd to suppose that the thralls and bondmen of evil could break the yoke of such a cunning tyrant. The second system of thought is only coming into sight by the advancement made by science, and limitation through principles ; thus it is seen that Life is the root ideal ; that the way of life was lost through the devil's lies ; but the Life that is Eternal came in a new order to restore life ; and, through the Life in Himself to make the Life of God abundant in humanity. At the same time, by His coming, men have been taught that power is as light, that the spirit of man can see light, and that, through the intellect, men perceive and conceive the light of truth as Divine. If men have been found walking in the darkness and not possessing the light of life, being dia-magnetic to the truth, then it is not so very strange that they have been found adjusting their thoughts to their present condition, instead of following the light that has reached them from heaven.

It is not to be conceived that men who trust in their own ex-

periences, or rely upon the maxims of empiricism, will be willing, or prepared, to perceive, or understand, all that these thoughts mean. They have two great powers to overcome, these being ignorance of scientific order and law ; and, men who possess power and authority are not to be conceived as ready and willing to renounce their preconceived opinions and judgments. It is one thing to stand in the world of experience, empiricism, and of human reason and sensuous conceptions, in the dawn of a new day, and to think that Divine order will be seen where all appears to be chaos, and no highways that lead straight to the City of God ; and something quite different to find the feet firm upon the great highway of development in the light of science ; to be able to trace the avenue backward, and at the end find that line which means limitation to man, and beyond the region of the heavens unlimited that stretches away into the universe. From this standpoint there is light all down the physical avenue ; it is possessed by light and upon it the light shines ; and if the glowing light is not so bright in the correlated psychical and moral highways, there is sufficient to show the pathway of light, as following the law of development ; and, in what sense, the intellectual and the moral realms are working toward a Divine unity, a City of God. The position at the present time is ill-defined ; there are men who, guided by experience and empiricism, still think that their systems remain four-square and impregnable ; that science is their enemy ; and that if science could have its way it would destroy their temples, palaces and cities. To all such foolish thoughts science can only look on with a look of pity and a shrug of contempt, with the word of remonstrance, "Are ye still so blind, so prejudiced, so ignorant, as not to see that the temples are already broken down and desecrated, the palaces burnt with fire, and the walls in ruins ?" The end has come and the judgments are made known ; the false ideals must give place to what is true ; the city of man give place to the City of God ; and the kingdoms of this earth to the Kingdom of Heaven and of God.

This is something like the spiritual position in which men find themselves at the present time. Those who are guided by experience and empiricism conceive it to be wilful disobedience to supreme authority, to the Divine Will, for men to reject law as conceived by priests, wise men and kings. They have been specially endowed with grace, wisdom, and power ; they are the interpreters of the Divine ; and thus it comes to pass that sin

comes to mean disobedience to priests, ministers, or churches, to kings or rulers, or to those wise men who think that they are really and truly the only interpreters of the Truth of God. It is as superseding this ideal that Science and wisdom have done more than register their protest; they have actually declared that the whole system of thought is wrong, and that it is condemnable and condemned. It is not what wise men think, what kings and rulers do, or what priests assert, that is proved to be true, right and gracious; it is what the order of the universe, as taught by the law of development, makes known, and how that order is verified as divine law. On the one hand, what is seen too often is men, for selfish, self-seeking, aggressive, cruel ends, seeking after their own pleasure, power and glory; on the other, there can be discerned the true and eternal Will of God, as that is interpreted by Science as order, and verified as the laws of the universe. In this sense, it is grievous sin against God to despise and reject the offer of Divine Grace and Mercy; and, it is wrong and sinful, to speak what is untrue, to act selfishly, to do what is unjust, or to be unforgiving toward a neighbour man. As a moral being, man's nature is framed and built upon moral lines of order and law; and, it must be, by the very constitution of the universe, that those men who thus sin and do what is wrong, will suffer the pains and penalties of outraged law. It can be conceived that priests, kings, and wise men, will be ready to assert that they find no fault with such a statement; they may say that such principles are what they profess, the only difference being that as the lords of the heritage, by divine right, they possess the authority to define what is true, right, good, and gracious; and, that common people have no other Court of Appeal to which they can carry their grievances. The reply of Science is the rejection of this self-constituted authority; and, priests, kings, and wise men will find that in this matter also there has been perversion of truth; because the Divine order is not that the lords of the heritage decree order and law, but that every organic man is as an organic cell in the constitution; therefore, the order ought to be that each man will first conform to order and law, and, then out of that which is in the organic state of health, there will be made manifest the Kingdom of God, and of man. It is quite true that this is an ideal man and kingdom; it is the temple of God where every stone is a living stone in the image and likeness of the Corner Stone; and

it is because this ideal is in them that they find their place, and the place is found for them, in the Temple of God that is spiritual and eternal.

This is the Vision of the fourth side of the Square ; of the restored walls of the city with the gate ever open to the East, to the rising sun and to the light of Truth. But, if the ideal has come, then men may well begin to enquire, when will the restored Kingdom be manifested and the Kingdom of God appear among men ? Here, it is necessary to be careful, and not to be too sanguine as to the immediate realisation of the ideal. If the law of development is still to be operative, and upon this point there can be little doubt, then it may well be conceived, that men will be wiser in the future than in the past ; they will remember, that in a very true sense, this Kingdom will not come in the dazzling light of a visible glory ; they will not cry, Lo ! it is here ; or there ; but that it is within men ; and that the order must be that of life and development. Of this men may rest assured—the old ideal of faith will not be abolished ; Grace will reign ; Truth will be triumphant, and Righteousness made manifest. The light will shine ; men will become para-magnetic to the light ; it will shine through them, and thus the many problems which are still unsolved will find their solutions in the increasing light of the day that Science has brought to men. It might be profitable to unravel the psychic maze in which the soul of man is found ; to follow out in scientific order the relations of the spirit to sensation and to the instincts and appetites that are of the flesh. To follow the developing order of desire as the spirit is awakened to seek for pleasure, and what is beautiful, through the special senses. To follow the organic psychic life in its development and the arousing of the affections and emotions as they respond to that world of nature by which the soul is surrounded. All this psychical development in its order will reveal a world of requirements ; of motion as correlated with thought, and of thoughts as correlated in harmonious order in the memory ; but how all these are to be classified and put in order as science, and in what divisions, is not as yet made clear to those who have given this subject their careful study.

In the light of these conceptions it may now be possible to try to define what is embodied in the word Health ; and what, in the future, it will mean from the stand-point of science. It is not conceived that health is an abstract term, an ultimate toward

which by the analytic reason the thoughts are traced in their order ; rather it is the synthetic conception by which through order, development and law, there is resolved out of chaos a cosmos and perfect harmony. In the physical world the basis is that of being, and of power and life ; this being exists ; it is spiritual and not natural : that is to say it is derived and made manifest, and, when analysed there is no material abiding form ; there are thoughts and relations of thoughts : the spiritual has become physical and taken upon itself form, shape, movement, and organic structure. The physical exists as order ; it is embodied being, and it is incarnate thought ; thus men say it exists, it actually reveals thoughts ; it is conditioned, related, and correlated thoughts ; thus such a world must be spiritual and not material. This realm exists ; if it conforms to order, is developed, and lives in harmony with law, then this is the conception of physical health as it should exist. Into this incarnation, or embodiment, of power and life there comes that which is conceived as psychical in its nature ; it is that which feels sensations through the means of nerves ; it is linked with the body by the appetites ; it inherits from the past instincts of various kinds ; it possesses desires that are ministered unto by the nerves and special senses ; it has a life that is truly organised : that life has its affections as if it were a home in the soul ; and out from that soul there goes forth emotions of many kinds in thoughts and actions. This world is within, and yet it is also above or greater than the physical ; and it is so because it is here that the spiritual awakens to experience and to consciousness. The question of health here is that this spiritual world is known to be derived, not self-caused ; the order of its development is known ; and the means by which there is improvement is traceable by the nerves, sensations, images, ideas and thoughts. If these were all fully known in their order of development ; if all the functions of this organised soul were known, and the order conformed to, then this would be psychical health. When the world of the intellect and the moral nature is studied ; then, as suggested, out of the soul there arises, in due time, and under definable conditions, this world that is, in a sense, divine : and, it is so because it is an endowment of power by which the creature ceases to become merely psychical and becomes conscious individual, with power to analyse thoughts into their relations ; to trace causes and effects ; to find out correlations, and thus to

place in order the thoughts known as a cosmos, so changing what appeared to the psychical man as a chaos into intellectual order as classified science. So far as men can see the development from experience could be straight onward into science; the image of God is an ideal as order in the man in the state of innocence, and the natural development would be from the image into the perfect spiritual likeness in truth and righteousness. The ideal changes into the knowledge of this order, and is obedient to spiritual law; and this attaining, growing, developing, is to man as the intellectual and moral functions of the moral life; it is the moral life from the moral birth to manhood; it is health all along the moral way because the functions are in harmony with intellectual order and moral law; of love to God and love to men. That this has not been the order of development in mankind is only too well-known: there was a Fall from the ideal at some point in history, and thus men have been groping in the dark all down the centuries. They lost the way through self-seeking, base desire, love of the beautiful, aspiration to know, and be, as the gods; and, this seeking after power and glory by selfish, sordid, lordly, usurping authority is the reign of empiricism; it is selfish, self-asserting men seeking after ideals of their own and failing to understand the great truth that the way of light is the way of faith in God; and, that any departure from this is as dia-magnetism, for then the light is cut off from Heaven and the fatal refraction has taken place that changes the light into earthly differences and distinctions. The parable that underlies light the prism and the spectrum is not that of disease, or of disorder; rather, it is that underlying all differences, which seem to exterminate the light of truth, there is true order and abiding law. The analysis is by one to many; but, the many may meet again, be concentrated into the One, and through Him there will follow the convergence of all that was divergent into the pure light of truth.

It is in this way that science is leading men to think of nature, man, development, order, law and health; it is a great ideal; it throws light upon all the ages that are past; it sets up a standard by which men can see, measure, and understand, what was formerly mysterious and inexplicable; and, it does so by Christ stepping into the arena of history and becoming at once Ideal and Teacher, Saviour and King. His ideal is health, it is Heaven; His teaching is Truth, it is the way to Heaven; it is

by Him that men are saved from the power of the devil, evil, all that is vile, and all forms of ill to which men are subject, and thus it becomes more easy to understand how it is, that, in a true sense, He endured our pains, felt our sorrows, endured the consequences of sin, and was able to heal, cleanse, and bless, in manifold ways, the sinful, suffering children of men. In Himself the Fall was mysteriously reversed; all the diverging rays, refracted from the straight path, met in Him, and the end will be that by Him the light of truth will shine forth upon a redeemed world. Doubtless it will take time for men to rise above experience and empiricism to get a clear view of this long wide avenue of Divine truth as revealed by science; but the way is there, the light is shining upon it, and it is difficult to see how honest way-faring men can miss, or depart from it, if they are really anxious to walk therein. In Christ all other ways meet; they meet in all their degrees of convergence; it is the mystic touch of faith, the coming into contact with Him that means so much; no matter how divergent their ways have been He is greater than them all, extends beyond them all, and in Him they all become convergent, lose their differences and individualisms, and they will be in Him light and truth. This is where all the empiric differences of men in their religions, morals and knowledge will come to an end; they have been dreaming dreams about their individual, personal, or national greatness and glory; the Christ appears, they are transfigured, and all their divisions and differences are lost; they are no longer isolated isms; they are one in the glory of the revealed light, and that Light is Christ.

It is this marvellous unity in Christ, the Light, Life, and Love of God, that is the Vision of Science and of the Wisdom that is Divine. Whether men will have it or not, see and know it or not, it is all the same, the Vision is there and it has got to be translated into the thoughts of men. Some men may wish to remain in the darkness of ignorance, and have no desire to know the truth; but assuredly if they make friends with science and wisdom, this is the Light in which they will walk, the Life in which they will live, and the Divine Love in which they will rejoice. It may take many years to perfectly develop this spiritual vision among men; but that it can fail is not to be admitted for a moment; this is the eternal truth as life, and it is only now that men are awakening to perceive its glory. It is not to be conceived that the lines of thought that meet here are easily understood;

as suggested they sum up the conceptions of science and of wisdom ; and it is by this way that health, in its widest sense, is to be studied in the future. This line of thought could be expressed in deductive order briefly, thus :—1. Man, as spiritual, is derived from, and is found to be in, the image of God ; it is by this conception that man rises above, and is assumed to be the lord over nature ; he reigns by knowledge of the order that exists, and by the laws which he can utilise for his service. 2. It is by the knowledge of order and law that man is led to understand the Will of God, that is the ideal ; and it is when man's will conforms to the Divine Will that he has apprehended the ideal. 3. This order in nature as discovered by science, is the light of truth ; it is the Voice of the Spirit of Truth ; thus it covers all revealed truth in physical nature, in truth, righteousness and grace. Visible forms give place to spiritual thoughts, and thus Light, Life and Love are the supreme spiritual symbols of thought to be studied. 4. The Spiritual ideal, as spiritually expressed in order and law, is embodied, or made incarnate in man ; thus he becomes the epitome of the Divine. In other words, God the Creator, the Father ; Christ, the Son, the Ideal, and the Spirit of Christ, are incarnate in man. But it is never to be assumed that man is Divine ; he may be conceived as a ray from the Divine Light ; a germ from the Divine Life ; and a vital spark from the Divine Love ; he is derived being, and thus ever dependent upon God for the light, life, and love with which he is endowed. The conception here is that nature, in all its fulness, is a revelation of the spiritual thoughts in God ; that man is a similar revelation in epitome ; but not in any sense that nature and man are identical with God ; or that they sum up all that God can reveal. 5. It is by means of the intellect and reason that man comes to know the order that exists in nature and in his own being ; and this knowledge may become true science if there is that patience, faith, teachableness which may fairly be expected in a child that is dependent upon the Supreme Will. 6. Order and law are the two realms of the moral nature of man ; they co-exist and are mutually related ; yet the former is to be conceived as the speculative and the analytical power, whilst the latter is the practical and the synthetical, as being specially related to the Divine Will, to manhood and to duty. This is man as conceived in the Divine image, capable of knowing truth and of obeying the righteous laws of God ; and, it is here that the testing and trying

of man comes in so that experience may ripen into science; or, there may come disobedience to law, and with this the degradation from the heavenly to the earthly; from the image of God to that of the psychical and the sensuous. 7. Because of the fall of man through disobedience, he became degraded in his nature; he was lost from the realm of the Spirit and the spiritual; the affinity as betwixt heaven and earth was cut off; thus in the darkness men wandered in search of the light from heaven; they sought for the Divine life that had been forfeited; they wandered in the great desert: the earthly returned to the earth and to dust; and all this may be summed up in empiricism; in the efforts of men to find their way back to God and heaven by ways of their own imagining, which were not found to be Divine truth, and not in harmony with moral law. With the coming of Christ, the Light of Spiritual Truth dawned upon the world; in His Life men found a new source of life; by His sorrow and sacrifice there was reconciliation and peace; and as Saviour and High Priest, the Spiritual and the Eternal Life and immortality were made known to men in Him. He was the embodiment of Truth, Life and Love as Grace, as the Divine Incarnation; and thus His coming was the fulfilment of the hopes of men, not in the way they expected with their carnal, earthly conceptions, but truly and fully in harmony with Divine order and law. 8. It is this conception of Christ as Sufferer, Sacrifice, Sin-Bearer, that is the mystery of redemption; not in the Christian religion only, but in all religions that are not sensual and devilish. Men have wondered, and failed to understand this strange development, with which they have ever been antipathetic; and yet it might fairly be assumed that evil and sin would require both suffering and sacrifice, and that without these there could not be restoration to God and to life. Christ is the answer to such problems. "He bare our sins;" "with His stripes we are healed"; and it is by His suffering, death and resurrection that men are saved, regenerated, and live in Christ unto God. In the fulness of the times Christ was made manifest; He fulfilled all righteousness as Man; as Son of God He suffered for and redeemed mankind; thus as Man, with all that is involved in His Name, He lives and reigns in Grace in Heaven, in the spiritual places and conditions; the universe being subject to Him. 9. As the result of this realm of Grace, not as in Christ's life, death and ascension only, but as the fruition of the law of

development from the Fall onward, He sent forth His Holy Spirit to be in men, so that by the Spirit they may be regenerate, be taught the truth as it is in Christ, be conformed to His image in His Spirit, and thus, in the fulness of the times this great revelation in Christ means the transfiguration and the transcendence of mankind in Christ. 10. This is to be conceived as the new spiritual creation in mankind; it is not man in the order of nature but in the realm of Grace. The Seed in Christ has been sown in the earthly, it is living and being developed into His likeness in the heavenly; but as the natural cannot comprehend the spiritual, therefore, the thoughts of men are empiric, they are based upon their experiences in the past; it is the past, they think, that is going to be fulfilled, whilst the Spirit is engaged upon a new Creation with new ideals. All unknown to men this new Creation is being formed in due order; it is not a chaos, for the Spirit rules in the darkness and in the light, in night and day, in the heavens and in the earth. 11. It is into this new Creation in Christ that men become spiritually endowed with intellectual power to relate thoughts in their true order and place them under spiritual conditions. This is the way of spiritual truth, of Divine science; and, in due time, unless another Fall takes place, and man is beguiled by the serpent, by these earthly forms and conditions, phenomena, the end will be the knowledge of truth, and the true understanding of the order of the universe as spiritual reality. 12. With the knowledge of Truth and of order there will come also the revelation of the fact of Being and of Law. Men will awaken as from a horrid dream in which they have been semi-conscious; there has been a consciousness as of experience, underlying the dreaming, but it has been of phenomena not reality; that of mere empiricism in which every man had his own dream; but when the dreams are compared, there will not be found in them any agreement or harmony. Men are awakening to the real facts of the case; the day is breaking and there is the dawn of light; and as the mists and the clouds are lifted up they will see that the heavens are open, that God is Being, and, that beside Him there is no God. Christ is the Ideal, the Son of the Eternal; it is the Spirit that worketh all in all; man is the creature, the work of the Spirit; and it is by the Spirit that man is endowed with power to know, to will, to relate thoughts in their order as truth, and being awakened to truth, as divine righteousness, man discovers that the will of

God is law. When man has attained to the image of God, and likeness to Christ, then he also will become a worker by law: he will have attained to manhood, and will then be fitted and prepared by the Divine power and will, to go forth to subdue and rule over that rich inheritance in the earth which has been bestowed upon mankind, in, and by, Christ, the Lord and Head of mankind.

CHAPTER V.

DISEASE, DISORDER, EVIL, AND SIN.

In an old Greek myth, or parable, the story of the monster that was lord of the maze, and the atrocities he committed is well-known ; it has been repeated for many generations, and doubtless many wise men have got beyond the parable and divined the meaning of the message it has conveyed. The foolhardy who entered that maze relying upon their own strength and wisdom, or their presumption and self-conceit, discovered when too late that the monster was too clever for them ; they were caught in his toils and the end was death. The man who entered the maze and killed the monster first found a friend to aid him in his enterprise ; and the thread was the helpful means by which, after slaying the monster, he was able to return safe, having gained the victory over the enemy of his people. This parable is an earthly story that gives form to a great spiritual truth ; and it is certainly true that the man who conceived the parable was not far from the Kingdom of God. The monster, the maze, the friend and the sacred thread, are all important spiritual truths ; and, if the story is limited to the Greek thinker, and nation, it teaches the wonderful endowments possessed by that race in delineating truth, as myth, or parable, in what is spiritual. The monster still lives as cruel, selfish and self-asserting as ever ; men have found a true friend in Christ, the Truth ; and the thread of destiny He has given them by which to find their way into, and out of the maze of life may be conceived as the law of development. The special parable is worth the reading for it contains divine wisdom ; and it would be well for men, if they were wise enough to study and to try to understand the natural and the spiritual, their likenesses and their harmonies.

The monster that is the enemy of mankind has many heads, at least seven, as conceived in the great parable in the Book

of Revelation : thus men have found the beast strong and full of subtle wisdom ; and being so richly endowed, it is not so very wonderful that men have in their folly worshipped and served the beast. He has been the master in all phenomena, and he has enthroned himself in empiricism : thus it is a marvel of grace that any way of escape for men has been found.

This also is parable, because men know that they cannot lay hands upon this devil that works all evil : they are willingly beguiled by him and believe his lies in preference to Divine Truth ; and they follow his rules rather than walk in the way of God's laws. His latest works have somewhat reduced his credit as master in cunning devices ; being hard pressed to prevent discovery his bold assertion has been that there is no devil to be afraid of, and no God to worship and serve : or, if men will prefer to be more completely beguiled, then let them believe that God and the devil are the same, and that these being unknowable, it must follow that Nature is the true god that men ought to worship and serve. To all such devilish lies the Christ, the Truth, has set Himself in opposition ; He has taken what the devil had appropriated as most his own, the intellect, and turned that against His enemy. The devil thought that he had an excellent sword with a very sharp edge. The Lord Christ has taken possession of the same, and, it is seen to be a double-edged spiritual sword capable of cutting two ways.

All this reasoning is in the line of parable and allegory ; men require to reason in this way, so that they may rise above forms of things and thoughts, and thus reach the realm of pure spiritual conceptions. That this is not easy men have discovered through all past generations ; but it has pleased God that by means of science and the law of development, men can see more clearly now than in any of the past ages. It is well to study the law of development as related to nations, noting particularly the special messages conveyed to men in the course of history. Reference has been made to the Greeks, and the special knowledge with which they were endowed ; and, before considering, very briefly, the very complex subject of disease, disorder, evil and sin, it may not be out of place to make one or two remarks upon the special wisdom with which Israel was endowed ; and, the lessons that wisdom brings to men at the present time. The wisdom of Israel may be said to be summed up in the opening chapters of the book of Proverbs and it is in al'egory that this

wisdom is expressed. The allegorical is found in the ideal wisdom ; and the realm of parable is that of the wise father giving counsel to his son. It is quite true that the father, as wise teacher, is practical in the advice that he gives ; but, the teaching is very much upon the lines that men have been following lately ; and the analogy that exists betwixt the two lines of thought can be easily seen. The problem of Job, that of Providence and evil, may find its analogy in the theologians of the past ; but the problem of the father and son, the wise teacher, and the youth being trained in the way of wisdom, belongs to the present age. It may be that in the days of Solomon there were clever men who did not fear the Lord ; and they may even have gone so far as to say, there is no God, or devil ; but the wise father impresses upon his son these all important thoughts, that without the Fear of the Lord there is no true knowledge ; that it is the Fear of God that is wisdom : and, knowledge of the holy and the good, that is understanding. The wise begin with the Fear of the Lord ; but fools despise true knowledge ; they build without any foundation, and thus the results must be unsatisfactory. Wisdom is not represented as an abstraction, it is a person with a voice crying to men to keep in the right way ; to enter the palace with its seven porches, and, in the companionship of the true, the good and wise, to receive instruction, and gain knowledge. If these conceptions were put into modern thought, men would say, get instruction, seek after science as true knowledge ; but ever remember that wisdom is the principal thing ; therefore, in all getting and gaining of knowledge, of all kinds of science, the Fear of the Lord is the supreme practical issue ; it is life and law ; it transcends Greek philosophy and all forms of empiric thought ; thus it is to be prized above rubies and diamonds. This is the supreme good : and, to this there is no worthy rival throughout the universe. The other side of the picture from the allegory of wisdom, is that of the way of folly ; the foolish and wicked companions who live by robbery ; the strange woman, her flattery, and the house in which she dwells which inclines to death, the end of her ways being the grave and death. In opposition to the strange woman, the wife, as ever young, beautiful and beloved, the fountain of true delight and pleasure, is a charming picture : they represent the false and the true, the evil and the good, disorder and order, disease and health, death and life ; the foolish choose the former, they are fools ; the wise seek wisdom, and in

the Fear of the Lord, they become the inheritors and possessors of what is divine.

It is to be observed that the wise father and teacher has a positive message for his son, it is to get knowledge, understanding and wisdom in the Fear of the Lord ; and his examples are taken from the contrasts, the foolish and wise, the good and evil, the honest men and the rogues, life and death. Modern thinkers are being led in the same path, a stage higher ; the ideals are the same, but the forms in which they express their conceptions are different. Thus, for example, taking the realm of Force, to illustrate what is meant, the conceptions take this form ; this realm is one, but it is both matter and energy ; it is a cosmos, and it is also a chaos. Energy may be conceived as conserved force and also as correlated forces ; and forces are conceivable as made up of, or as manifesting powers that oppose each other. Gravitation, as the root force, has in it the thoughts of attraction and also of repulsion.

1. Heat has in it the conception of cold, or, plus and minus signs.
2. Cohesion has in it that which draws and adheres, or repels.
3. Chemical affinity has in it matter and motion, the analytical relations of quantities, and preference or repulsion.
4. In chemical synthesis there arises affinities that attract, repel, unite or cause disruptions.
5. Light has for its background, darkness ; the symbols of truth and ignorance.
6. The crystalline force, as in the diamond crystal, may be said to be solidified light ; it is as light crystallised ; yet as carbon, it may be black and uncomely ; and as an atom, it is fourfold in its attractive powers, and equally so in repelling elements with which it will not unite.
7. Electricity as a force, as discovered during this scientific age, was a mystery, and even now it has around it a mystic halo ; it seems to arise out of and return to matter, it becomes a force that moves in ether and in matter, in ways that are too subtle to explain.
8. Magnetism is the twin force with electricity, yet it is different, it surrounds electricity as an atmosphere, and electric motion, at right angles, as in a magnet bar, becomes strongly magnetic. These are the twin heavenly forces : they were discovered and utilised when men began to be scientific and spiritual ; and where they are to lead men, as the divine messengers from heaven, men do not understand. It is stated that still another stage of discovery in the physical world has been made ; radio-active atoms have been dissolved and analysed ; they have been changed into rays of motion ; conceived to be

attractive, or magnetic, repellent and electric, and a third is not subject to the laws of matter and motion, and this is said to be an emanation ray. This latest analysis seems to carry scientific thinkers into the ultimate relations of the physical forces in the region of electricity ; and the thought suggested is that the emanation ray represents the unity ; whilst the other rays represent the beginning of the development of matter as known by the study of the physical sciences.

It may be suggested here that this explanation of the physical forces may be carried further in the way of analogy by tracing the likeness that may exist betwixt the forces in their order as given, and the eight principles of being as already explained. 1. In the realm of force the thoughts are those of attraction and repulsion, and the concrete symbol is the magnet bar. With heat there is the thought of division and diffusion the reduction to plastic matter in the realm of force. 2. With cohesion and matter there is likeness to the introduction of life and thus health and disease. 3. With chemical relations as analysed, and their quantities, there is the introduction of order ; there is the Divine by the Spirit, the cause of all order, and there is also through the creature, as created, want of knowledge of order, seeming disorder ; the divine centred and the ego-centred. 4. With chemical synthesis the thought is that of building up ; and here, in the light of creation, fourth day, the vision is the universe, sun, moon and stars, heaven and earth, ruling and dividing, light and darkness. The same vision can be applied to man ; it is man psychic, with all his powers, the creation being the soul within which there is light and darkness, the moral and intellectual powers by which man is guided and ruled. 5. With light manifested, there is the analogy of heaven and earth ; light and darkness, and all that these represent in the intellectual realm. 6. The symbol is the diamond, light as solidified in divine form ; the pure crystal or the black carbon ; the divine image or the earthly despised thing fit to be burnt ; right and wrong, good and evil, and all that is implied in the moral nature of man. In 7 and 8 the analogies are found in the realm of grace ; in the etheric, and the heavenly ; they are supersensuous, not cognisable by the special senses, and thus all that men know about them may be said to be as special spiritual revelations ; they come through the intellect by knowledge of truth and by strict conformity to order and obedience to law.

Another way of following out these analogies, as indicative of the law of development; and of seeing in what way development is ever in the same rythmical order may be traced in the types of thought expressed in the Beatitudes, or the Sermon on the Mount. The conception being that Christ expresses the positive thought that is the law of Grace; whilst the opposite state is that of the curse, and what is repellent in the gracious life.

1. The blessing is upon the poor spirit, and the inheritance is the kingdom of heaven; this is opposed to the proud spirit that claims to possess the kingdom of earth.
2. The blessing upon the mourners is comfort, they have been in the furnace of affliction, and with the deliverance there is joy; this is in opposition to those who have no sorrow because of evil or sin, and they will in the end reap the harvest of pain and disease.
3. The blessing upon the meek is, that by conformity to the Divine Will the earth will be inherited; this is in opposition to the rebellious, self-asserting spirit that is ego-centric, and that will lose what it prizes.
4. The blessing upon those who hunger after what is right is that they shall be filled; this is in opposition to those who try to satisfy their souls with what is earthly, sensuous and devilish, for them there is no filling of what is true and good; they will remain unrighteous and unsatisfied.
5. The blessing upon the merciful is that they will obtain mercy; and mercy means the way of life and light, reconciliation and peace with God; this is in opposition to cruelty, the unforgiving spirit, hatred, darkness, the false and evil way.
6. The blessing on the pure in heart is the vision of God; it is to be in the light, to possess life, to see truly the Divine order, and to walk uprightly in the good and righteous way; this is in opposition to the impure life, in which there is no light of faith; where evil, sin and the doing of wrong is what is desired and followed.
7. This blessing is upon the peacemaker as the child of God; it is the blessing of the Divine Grace, bringing peace to men; and, in opposition to this there is found among men the spirit of strife and hatred, envy and covetousness, and all who follow this cursed way are the children of the evil one.
8. This blessing is said to be a double one, thus, suffering and persecution for the sake of what is right, and through that discipline inheriting the heavenly kingdom; followed by reviling, persecution and lying; but to be in this company is to be a companion of prophets and martyrs, even a disciple and follower of the King; and to be so distinguished

is to have great cause for rejoicing and gladness and the assurance of a reward hereafter. In opposition to this blessing there is the cursed state of being persecutor, reviler and liar; no heavenly future, no joy and gladness, and instead of reward, judgment and justice hereafter. The vision of Christ is that of the blessed state of Grace, and thus it is the positive ideal way for the Christian man; the opposite is the negation of the blessed state, thus, it is the earthly; and, what is very remarkable, it does not deal with the moral, or ethical, and, it takes no cognizance of ultimate problems that are in their nature metaphysical. There is one shining way of light within which His disciples are called to walk; there is another way dark and foreboding that can be seen and may be experienced, but with that evil way disciples are not called to deal; their way is the way of the gracious life; the goal is Heaven and the heavenly; what the disciples encounter by the way is of little account; it will not be worse than that of the Master, or of the prophets, and their united testimony is that the way is one of persecution, suffering and sacrifice, and yet on the way there is rejoicing and gladness and the end is the life eternal.

In thus trying to trace throughout nature and grace this two-fold aspect of what has been manifested in creation, it can be seen that they have existed in the past side by side, that they still exist, and thus light and darkness, good and evil, are the common experiences of all nations; and, their philosophies to a large extent fall in with these conceptions. In the less developed nations there are good and evil gods; or one good God and many demon-gods; in Parseeism the development is to a dualism in which the good God keeps up a constant warfare with the power of evil; in the Eastern religions the tendency is to philosophic pantheism in which God is all that exists; and what is visible, tangible, or subject to experience, is "Maya," something that deceives, that is ever changing, in a word phenomena. There is a Noumena, a Reality, and the way to reach this is by escaping from the thralldom of the senses and the sensual, by the way of Nirvana, and then the man who is a god, or a portion of God, will be swallowed up by that Being, the Eternal. The likeness betwixt the conceptions found in Buddhism and modern thought are very remarkable; and thus it is not strange that men see wonderful revelations in the religions of the East and their far-reaching metaphysical conceptions. It must be remembered, however, that the differences that exist betwixt the

ancient systems of thought in the East, and modern thought in the West, are very great : and, the greatness of the difference lies in the revelations of science, the order found in the universe, and the laws which men have discovered of that phenomena, which to the wise Saky Muni was only as Maya, deceptive conditions, from which it was necessary wise men should escape. What the Buddhist seeks to escape from is consciousness and self ; and to return to Being, the all-unconscious ; what the Christian seeks to understand is the conscious Being ; the relations and conditions of consciousness ; and the relations of nature to man and man to nature. Modern agnosticism and Buddhism may be conceived as twin methods of thought ; yet agnosticism found its way to naturalism by the way of physical science ; whilst Buddhism would reach Nirvana by the way of psychical science. In both methods of thought the All is Nature ; and, Nature is the over-lord from whence man came, and unto which man will return ; in both systems it is Nature that is supreme : it is here that spiritual religions and methods of thought cannot find rest : to them the spiritual is supreme, and any reasoning to the contrary is not considered to be of any real practical value for life.

It is true that in the Bible almost every kind of religious system of thought is more or less represented in its history : from the worship of sun, moon, and stars, beasts and demons, to tribal and national gods of many kinds ; and it may be said that the dualism of Parseeism is re-echoed from Persia ; or similar lines of thought may be traced in the Bible in the age of the great prophets. Whilst all this is true, and what might be expected in such a Book, that follows the law of development, it has also to be remembered that the supremacy of God, or Elohim, or Jehovah, is not questioned ; He is God and there is no other god with Him, or to be compared with Him ; and He is the true and only First Cause of all that exists and has been made manifest. It is even asserted, in a sense, that good and evil are effects which arise out of His Being, or Sovereign Will. It is this peculiar aspect of the revelation of God, as the Cause of both good and evil, that has seemed strange to men ; and what they have reasoned much about is how, or in what sense, God is good, and yet from Him, as Cause, evil could come. From the agnostic standpoint it is possible to reason that Nature is both good and evil, and that the teaching of experience and science tends to confirm this view ; whilst the Buddhist reasons that Nature is evil,

and the best thing for man to do is to escape from its thralldom as soon as possible. The spiritual conscious attitude of thought seems to be that the naturalistic explanation cannot be satisfactory ; the conscious spirit of man aspires after knowledge of the spiritual and the conscious ; thus the two great factors of thought in the realm of the spirit in man is the conscious self-spirit, and the conscious God-spirit ; and it is the unity and harmony of these that the spiritual man seeks after. If man concludes that because he knows, thinks, and reasons, therefore, he is being ; must it not follow that having gone round the realm of knowing, thinking, and reasoning, he is at last compelled by the very relations and conditions of his thoughts, to infer, assume, and assert, that what the agnostic names the Unknowable in Nature, is in reality God, Being, Spirit, and the spiritual Cause of his own being. Nature, consciousness, and revelation may intermediate in the reasoning and in the results ; but the issue is that man can only rest satisfied when a unity of thought has been found ; that is when Nature, man, and revelation are found to be in harmony. This is the present position of modern thought; nature and man, revelation and the ideal of science and wisdom, are found to agree, and thus the question arises, What then is the central point in being from whence all thoughts may be seen in their true relations ?

When man puts this question to himself in the light of all the knowledge he possesses, he has no hesitation in concluding that the spirit and mind, or soul, are central ; that they hold what is conceived to be personality ; and that what is below and above are powers that are useful, as bodily form, or as powers that are endowments for the attainment of knowledge and guidance as to order and law. If Nature is interrogated, in all its realms, physical and spiritual, then the same result is reached in the light of science ; Revelation is found to repeat the same story, under new forms in the regeneration of mankind ; and thus one harmonious ideal is formed from all that is known from these three sources of information. The result here is faith and belief in God ; and that in some sense, as spiritual thought, man is able to think of God as Being, the All Efficient Cause of all that is created. Now it is clear that this conception of God is not reached from the physical, the psychical, or the intellectual, not even from the theological, position ; but by the way of science and Divine wisdom, and only in this realm is this unity

and harmony to be found. God is Being is the belief of man standing in the light of this realm of truth ; and the proofs are to be found in the spiritual realm only, in Revelation, in Nature, and in man, for they have become being, not through their own volitions, but by God, through an Ideal, and by means of the working of the Allwise Holy Spirit. Up to a certain stage of development man is self-centred ; Nature is a realm apart from man ; and Revelation is the Word from God to reveal His Will to man ; but, at this stage of science and wisdom the three blend into one harmonious unity ; it is God that is Being, and man is being as derived from God. That universe in which man was central, and the earth regnant, is changed ; it is God that is central and universal ; and thus man must change his order of thought, and find his true place in the universe, and in what sense he is to conceive himself to be in the image of God.

The root thought, or the emanating ray that cannot be magnetised or refracted by man, is the Being of God, as immanent in the universe, in Nature, in man, and in Revelation ; the rays that can be refracted and made subject to magnetic influence may be named the rays that attract and repel. Here, at the final analysis of matter, men reach these symbols ; they give them names, and yet it is possible that the thinkers and physical experimenters, may never conceive the thought that it is possible they are giving expression to that mystery of being that extends through all Nature and man, and is found in its highest stage of development in the Bible. Being is one ; but in the becoming of being changes take place, and thus, in the physical realm, the related ultimate becomes three rays, or lines of force, and they are differentiated and become a part of the Divine order. This physical vision of science is to be found in a region that transcends the senses and thoughts psychical ; it is in the world of science and as such spiritual ; but it has to be remembered that as this testimony of science is in the realm of the physical, at its highest development, it is form and order in the physical and to be used with this reservation kept in view. These thoughts of science, in the realm of physics, are to be used as forms, as symbols, as parables, and as something like what actually exists in the spiritual realm of being. If then these symbols are to be used to try to get a hold upon what is spiritual, what would the line of thought be as applicable to man as a spiritual being ? Is it not that Being becomes man and that man begins to be ; he is an emanation

of Being and thus divine ; and yet, in the very becoming the emanation has been differentiated, and there are lines of power that are, in a sense, electric and magnetic ; there is that which tends to form the individual spirit and the soul ; and the soul is like the magnetised ray of which the spirit is the electric power. This conception after all is not so very strange ; it is the way that men think about the electric action of light from the sun upon the earth ; when the electricity enters the earth then the earth becomes, and continues to be, a magnetised body. Further, as following up this line of thought, the emanation ray may be conceived to be a direct ray from the Fountain of Being ; and so long as that ray was effective it would be radio-active light ; but if a change takes effect, such as may be conceived to be the assertion of self-will against the Divine Will, then the result would be dia-magnetism and darkness, instead of para-magnetism and light. These are the physical forms of thought ; they are parabolic and they are like the spiritual ; only the spirit is the central point of being and of thought, and thus to be conceived as the pivot of man's being. Here arises an important thought, worthy of careful consideration, and it may be expressed in this form ; man is conceived as out of harmony with himself and with his environment ; in the past man has been ego-centric and empiric in his thoughts, and thus disorder has reigned ; through ignorance, misconceptions, and misrepresentations the realms within man, and the world of mankind, have been in this sad condition, and thus man has been as if repellent to the spiritual universe. In the light of science and divine wisdom the position is being changed ; man is now found to be asserting that disorder in the universe is not scientific fact ; it is a misconception of ignorant man, because science has discovered the main highways of scientific order that exist throughout the universe, and thus it follows that man must be wrong ; the disorder is not in Nature, as spiritually discerned, for that is order and law, but it is in sensuous, foolish man, who would have made himself and his thoughts and ways the measure of the universe. The universal order, that is spiritual and true, has as its centre and circumference order and law, God ; the ego-centric disorder of man is not spiritual and scientific, thus it cannot be true ; it is found to centre round the self-assertions of man, and it is psychical, sensuous, and empiric ; a small province in revolt in the great realm of the universe.

These are the two lines of thought which men are now specially called to consider. If they continue in the future to think and act as they have done in the past, then they must be condemned as wilfully ignorant, self-assertive, irrational, unscientific, and opposed to Divine wisdom. If they follow science and Divine wisdom, in the fear of the Lord, then they will think truly and act righteously ; they will come into harmony with the universe and its order, and this means that through the grace and love of God in Christ, men will be restored to sanity and to health ; they will live that transfigured life which at the present time is only a faint hope of experience, or an empiric conception based upon the revelation of Grace as found in the Bible. It is evident that these great questions of sin, death, life, and immortality are taking new forms ; men cannot now be limited to the narrow realm of experience, or to the empiric world with its many guesses, self-centred conceptions and self-asserting knowledge, based upon ignorance of the spiritual ; they might just as easily return to the Ptolemaic system of astronomy, and maintain, in the face of all proof to the contrary, that the earth is the centre of the universe, and that the relations and the motions of the universe are to be judged from the standpoint of the earth. This is the revolution of thought that has actually taken place through science and divine wisdom ; it does not follow that many men understand that this change has taken place ; and, further, even as Copernicus knew that there were many subsidiary truths to be discovered that would fall in with the new astronomical order, so it must follow that there are many problems in the spiritual world that remain unsolved ; but they will be found to fall in with the order of the spiritual method that is revealed in Christ.

It is the spirit and the spiritual that is central in man ; it is the spirit and the spiritual that is central in nature as in correspondence with man ; it is the Spirit and the spiritual that is central in the Bible ; the inference is that God is Spirit and spiritual ; and only those who are spiritual in thought can thus think about God and worship Him in spirit and in truth. It is a departure from the usual order of the natural to think of spirit as cause, and as antecedent to the manifestation of the physical ; but this is spiritual order, it is as the going forth of the Spirit to prepare the temple of nature, or the body of man ; in either case it is the work of the Spirit preparing a habitation for God, or for

man. In the light of the law of development this is to throw the vision stages backward in time ; this is the true order of development, the becoming of the Spirit in the spiritual ; and it would seem as if there could not be any real break in the continuity of thought until this point was reached. It is the Spirit that corresponds with the spiritual in what begins to be ; and if men seek to know the spiritual, it is the Spirit of Truth that is their Guide, and apart from the Spirit there cannot be a true revelation of the deep thoughts of God. It is true that, in the Divine wisdom, men are allowed to cast their thoughts beyond the Spirit to the Ideal, the Christ ; and thus the parable of the prism and light comes in useful in this way : nature and man are as the refracted dispersed rays of the Spirit ; the Spirit is Light and Truth, as Christ is the Light and Truth. The mystery of Being is not in Christ ; He reveals the mystery as Ideal Light ; and the Spirit in Light makes manifest, causes to become all that is in Being, Light, and Truth ; in what begins to be in nature and in man. This is the result to be reached by this line of thought ; man is spiritual, the work of the Spirit ; and before man has any conception of being, body, thought, truth, righteousness, it is the Spirit that is inworking all these into nature and into his own being. Man is the possession of the Spirit ; it is the Spirit that works into his being all that is order and law ; and yet, as men well know, they attribute all this work to nature and they remain unconscious of the operations of the Spirit.

The parable of the life physical and the law of development in the womb, as viewed from this standpoint, is deeply interesting. The brief nine months represents ages of physical development ; it is like the unconscious life of the physical in the womb of nature ; the period of preparation ; and, at the set time, the physical is separated from the physical ; the infant lives and breathes ; it has an existence, physical and psychical, apart from the mother ; and yet the mother, by the deep affections in her soul, the emotions of love, is by nature taught to love and care for this most marvellous divine work of the Spirit. This is the becoming of the spirit in the infant ; it pre-existed ; but only when the conditions and relations were made manifest did spirit and mind manifest their psychic life. It is not necessary to think about that mysterious life in the womb, and all it represents, in the light of health and disease, of good and evil ; to these the womb-enclosed babe is unconscious ; it is, as if it were

a part of nature, upon mother nature it depends, and by mother nature it is sustained. It is quite true that diseased conditions could exist in the womb as derived from the parents ; and the curious may be inclined to ask in such cases with the Jews, " Who did sin, this man or his parents that he was born blind" ? But the problems of life, disease, and sin, are not to be studied at this stage of development ; it is not a question of the parents or of the child, but of the glory of God being made manifest in those who suffer, by the restoration to health, to the vision of God and to spiritual life in Christ. The problem of physical disease is not one for ignorant children ; it is much more complex than men think ; it has not been solved by wise empiric teachers and thinkers ; and thus it may be needful to revert to this subject when increased light has been cast upon the pathway of life.

The conception reached here is that man co-exists with nature, and that his development has been by the same physical pathway ; but there comes a time when nature and the man become separate existences ; and the new-born babe, it is assumed, begins in unconsciousness that life that will become semi-conscious and psychical, and, in due time, be born again into the intellectual and moral world. It is here that psychology as a science, comparative as dealing with nature, or special as dealing with infant and child life, is so very important ; there is no phase of psychical life that is unprofitable ; the tree is very large, with many branches, but the consummation is in man, for he is in this also the microcosm of all psychical nature. The facts to be specially considered here are not the details of psychology as a science, but that narrower problem of the spirit and the spiritual life : in what way development takes place, and in what sense there is within the soul that double spiritual state in which order and disorder are to be found. The conception is that in the universe of being, in nature or man, spirit is central ; it is true cause ; and it is around the spiritual as order and law that development takes place. The spirit is the ultimate name and thought ; it is as the emanation ray that is divine ; the root principle in the being of man, and as such it is not a related power ; it becomes known by its relations and manifestations, and these may be conceived as the power to feel sensation, will power to know and to think or compare thoughts, ideas, or sense images. The spirit is not alone, it is united with the mind, or soul ; and the latter is the organic realm in which the psychical life centres.

If the spirit were alone it would have no home, no memory, and no consciousness ; it would be like the mirror, or the lake, over which shadows or images pass and leave no trace behind. This helpmeet is required in the realm of the soul to give organic permanence to the psychic being ; but this, as mind, is also related ultimate principle ; it is, in a sense, what Nature is as the universe to God, the Eternal Spirit ; or what the soul is in man as all that is his mind or his spiritual possession. This is the conception of the kingdom or world of the spirit ; it is like two germs to begin with, and it is by their development and correlations that the unconscious babe awakens to life, to grow into a likeness that transcends human ideals ; because, as history proves, man cannot, and will not rest, until he has conceived the image of God, likeness to Christ, and what this means it is evident that at the present time man does not comprehend. The means of this education, following the laws of psychology, are those natural appetites which have to do with the body for nourishment, health, and reproduction ; the desires of the spirit and soul which are in a measure gratified by the avenues of the special senses, such as seeing, hearing, taste, smell, etc. ; and it is by these organs of bodily wants and the senses that man is correlated with the small world of his own body, and mediately with the external world. The soul is conceived by man as a dark place within which no spiritual light shines ; it is a diamagnetic realm ; it is where the lustings of the flesh, of the spirit, and the pride of life are said to reign ; it is the kingdom of self, and as such ego-centric ; thus it is useless to take further evidence from this source as to health and disease, order and disorder, good and evil.

The stage reached here is peculiar ; and it would almost seem as if the solution of the problems of disease, disorder, and evil, were not to be found by the way of creation. What creation speaks of is the Will of God ; the becoming of what is instinctive, functional, order and law ; it is all very good ; it is blessed ; and man should be found regnant in the divine image, fruitful, replenishing, and subduing what may be conceivable as not consciously subject to order. To man was given lordship and dominion over all the lower creatures and created things ; they are his heritage, in their order, as herb and tree with seed bearing seed ; they also live in God ; but man alone is able to change all this bread with which he is endowed into the bread

of life. If man remains blessed, then to him all that lives will be means of blessing, true bread from heaven ; but if the cursed state intervenes, then the living bread will become as stones, without life or heavenly nourishment. This is still the problem that man seeks to solve, that of good and evil, and how it has come to pass that evil is regnant, and good ever struggling to gain the supremacy. It is plain that the law of development has something to say upon this point, but it is not easy to trace that law and conceive its true spiritual relations. It is not even as if man had possessed one brief interval in which he could look round in the light of day and write down for generations to come what he saw in the Garden of Eden, and how he conceived his position. The man could not write ; thus the ideal of a golden age and of a garden of innocence and safety are somewhat imaginative ; they are ideal pictures, and it is by the means of these earliest of pictures that man gropes his way onward, ever trying to conceive what really took place in the day dawn of the life of man upon this earth. In the past men were satisfied with the childlike revelation of the Garden of Eden and its stages of development ; it was conceived as true history, and with the expulsion from Eden the incident closed. Men do not look at the story in the same light now ; they begin to think that it may be a revelation of the facts historically ; and that the history is not that of a brief year in Eden. It may become the history of man and mankind as prophetic of his fallen state without any record of how the Fall took place ; it finds man earthly ; he lives by the grace of God ; he is placed in a garden of Grace ; and the history of the garden becomes the story of every poor sinner and of mankind. This is the marvellous wisdom that is to be found in the visions of God ; to the child they are as stories, but to the man they become Divine revelations ; they speak of ages, and of thousands of years ; thus they are like Heaven, they are transcendent, and they are not to be limited by man. It is even thus with the trees in the centre of the garden, of Good and Evil, and of Life. Men would eat, and they still desire to eat, of the fruit of the first tree ; but not until the tree has yielded its fruit, as seed bearing seed, can they return and eat of the fruit of that other tree so beneficial and life-giving. This is the heart of the mystery of good and evil ; it is forbidden to the inexperienced ; even from the same tree good and evil comes ; good if man eats of the fruit of the

tree of life and lives in obedience to law and order; but fatal when the hand is put forth contrary to law and order, led by the impulse of appetite and desire, with the longing to possess what is beautiful, what will give the wisdom of the gods, and what will give power and glory. Man's life does not consist in what he possesses, or in what is selfish and ego-centric; it is in his being, it is in what is right, true, and good; it is Divine law that is life, and the man lives whose being, thinking, and doing is in conformity with the Will of God. This is the lesson of Eden and of all the ages; let men eschew evil and live unto God; then they will be good, and the fruit of this tree will be good only and good continually. But, the objection may be raised. How is it possible for men to eat of that tree which is both good and evil and yet remain ignorant of the evil knowing only the good? The answer is that good and evil are relative; they are spiritual and moral; thus fruit is the symbol used to teach the great truth that there are two ways of life for men. The good is the true living way that follows order and law, of which Christ is the type; and the evil is the way which men have chosen, and still choose, when moved by their selfish motives they put forth their hands to take what they desire to obtain, try to enjoy what they have taken, and give to others what is not their own, so that they may be their companions in the evil way. The difficulty is not with the facts; men know the two ways; they are the way of Christ and of life; and of men in selfishness, sin, and death; and men as moral responsible beings make the choice, the results being that of the parable of seed bearing seed.

CHAPTER VI.

THE BIBLE IN THE LIGHT OF THE LAW OF DEVELOPMENT.

It is assumed that natural men walking in the ways of nature, that is in the earthly, sensuous state, cannot solve the problems of the spiritual life ; in a sense they are intellectually spiritual, but they are said to be carnally minded and even earthly, because they are found correlating in symbol thoughts what is earthly, being blind and deaf to what is heavenly and Divine. To those who conceive themselves to be the only wise people on the earth, such thoughts as these must be very unpleasant ; they may claim that their portion satisfies them ; and if they could only get what their souls desire in their own way, they would not envy those who believe in what is transcendental and divine. To such a claim what answer can be given beyond the fact that men are permitted to make their personal choice ; this is a fundamental law of their being ; they are free, and if their choice is good and evil, or evil only, what can other men say or do to show them that it is within the range of possibility that they are mistaken ? Perhaps the strongest arguments against such self-asserting conceptions is that they are self, and nature centred, and thus they are false ; or at least they fall short of the Divine and the universal. It is certain that they are not influenced by what is known as Revelation, and thus they tend to deny and reject the chief witness of the works of God ; whilst trying to satisfy themselves by reading the thoughts of God, as witnessed by nature and man. The days of such ignorance are swiftly passing away ; the witnesses of nature and man are testifying that the truth is in Christ ; that they reflect His glory ; but, seeing that the Spirit of Truth has come and is reproving the world of sin, it is necessary that men be specially careful as to their attitude toward Christ and revelation, so that they sin not against Him by wilful unbelief. It is ever around this centre,

the spirit and things spiritual, that personality and responsibility turns ; men must choose the pivot or the axis of their spiritual life ; if it is self then all is wrong as to order and law ; if it is God then order and law will be known, and the way will open up so that there may be a return to the Tree of Life.

When nature and man, as witnesses to truth, fail to give the solution to the difficulties men meet with in their studies and in life, then it is reasonable and right to turn to Revelation, to the Bible, to see if it will give any response that will in any way satisfy their requirements. The Bible is the Word of God, in fact the revelation of Christ ; but it is necessary to consider the exact position of man as related to the Bible, and the platform upon which the Bible takes its stand. To the first the answer may fairly be given that man is related to the Bible as a sinner ; he has in some way or other failed to act up to his duties and responsibilities towards God and men ; and it is owing to that failure that he has fallen and become sensual and earthly. He was in the image of God, innocent, good, true, and right ; he knew what all this means, and by self-seeking, in some form or other, he went astray. To the second the answer would be that the Bible comes to man as spiritual, intellectual and moral ; it is not a history book as a record of facts that have taken place, but rather the Word of God, in a very complex sense, upon this very ground that man is meant to be, and to become, like Christ, the Son of God. If, therefore, this is the Bible standard from the very earliest time, then the revelation conveyed is not to be studied like any other book ; it really comes to men as the Divine Guide, and it is for men to understand and acknowledge this fact. If men begin to quibble over this claim, instead of trying in the right spirit to understand it, then it is clear that they doubt their Guide, throw contempt upon the Word, judge their Judge, and set up their own self-asserting judgments as to what is true, good, and right. As with Jesus, and the Jews who would not accept His word of truth but were ever crying for signs from Heaven ; so it has been all down the ages, men would believe all kinds of pretenders, and accept their signs as wonders, but what has come to them with the authority of revealed wisdom, that they have rejected and treated as of little or no value. This is the position of the Bible among men, it is the spiritual Word of God ; it is the voice of the Spirit calling upon men to return to God ; and unless men can read the Bible under the

spell of this thought, it is difficult to see in what way they are to meet its invitations in a reasonable manner. It is quite true, and men are not likely to forget the fact, that those who have been the guides of men in spiritual truth have usurped an authority they never possessed. They have made doctrines and dogmas, to be accepted by men and to be believed on their authority. The self-assertion of such men has been in strong contrast with the Word of God, or as seen in the teaching of Christ. It is very remarkable that the Bible, as a whole, deals with men as spiritual, intellectual and moral beings; every soul is sacred, possessing rights and privileges, and it is upon this basis that men are dealt with throughout history by God. Every revelation He makes bestows increased privileges; and the rule is that men barter away what is heavenly and divine for a mess of pottage, or to get a king, not like God but like those petty tyrants who knew how to usurp authority, how to compel men to obey their behests, and who were not slow to enforce their authority even by legal murder.

It is assumed that man, as man, is spiritual, intellectual, and moral; that when developed into manhood the way was open for him to advance from the state of innocence by the way of experience, order, and law to science and wisdom; also, that he could fall from the state of innocence by disobedience; that this fatal choice was made, and thus he rejected the privileges he possessed. Sin began to reign, that is self-will was opposed to the Will of God; the soul of man fell into disorder; it had become dia-magnetic and dark, and thus, because of disorder, evil passions, ambitions, appetites, desires, perverted affections, and emotions were let loose, and the soul of man became Cain-like in hatred and murder; man became an earthly wreck; and so far as he was concerned the earthly, sensual, and the devilish reigned in his mortal body. This is a dark picture; it is what ethical people will not believe; they will have it that men somehow grow good out of their own inherent goodness; but the scientific process of thought fails to find in fallen man any goodness when sin has been committed, order outraged, and law disobeyed. But the question may be asked, What is man's inherent goodness or his inherited evil? Are they something that man can claim by right as his own special property, for which he is not indebted even to God or man? What does man possess that he did not receive? Is the debt one talent or ten? Is it the savage or

the Christian that is debtor, or are both debtors for all they possess ? As already suggested, savage and Christian are debtors for the principles that constitute being ; and they are responsible for the use of those gifts and graces which express related conditions ; the goodness and the evil are in the relations ; if in harmony with the Will of God they are good ; but if selfish and self-asserting, then they have become evil relations, and they are the works of man and contrary to the Divine Will. The curtain falls upon dishonoured man ; the night closes in upon him and he is afraid ; he would hide from God and he cannot ; memory retains this thought about the past, it was good and pleasant ; and he is clothed with shame at his wilful ingratitude and folly. He is a fallen man, but he is a man still ; he does not require to be re-created in his physical form ; what he needs is a psychic transformation, a new heart and a right spirit. If he could only get these then he might live again unto God ; but his difficulty is that he cannot reverse what has taken place ; he is utterly helpless, and in the deep pit into which he has fallen his cry is, "Create in me a clean heart, O God, and renew a right spirit within me." It matters little what language men may use to express their thoughts about this change, this Fall, that took place ; it may be expressed in an offensive dogma, or suggested in an ethical doctrine ; but what men really wish to know is the fact and what it really means. The fact is that disobedience to law means outlawry ; that separation from God the Fountain of all Life means death ; and that man as the creature of God had no power whatever to reverse the relations and conditions into which he brought himself by sin. These are the root facts, that are found in the realm of moral law ; therefore the conclusion is that unless there is Grace and Mercy with God man is lost, and he is utterly unable to retrieve his position. Did man when he sinned against God cease to be spiritual ? From the Godward standpoint, no ; because, as already explained, God is Spirit ; all order and law are spiritual ; what becomes perverted does not cease to be spiritual ; it is degraded, may become unconscious of order and law, of God ; but from the Divine position this is not to lose spirituality ; it is to become dia-magnetic, and thus out of harmony with the Divine Will. From the standpoint of man the position is different, there is not only degradation, there is want of power to respond to the divine light of truth. The man is natural as being subject to nature instead of being the

moral lord over nature ; and it is by this degradation that sin reigns even unto physical death. The passions rage and create disorder ; and thus by man there came sin, disorder, disease, and death. This is a fatal heritage for the sons of men ; here also a law, not of development but of degeneration and disorder holds sway ; this virus of sin having entered the life-blood of humanity remains there ; and what men have been, and are still, anxious to know, is how and by what means this fatal disease may be cast out of the moral realm of mankind ?

The curtain of night fell upon man in his fallen unhappy condition ; he is seen in vision, as if he were disorganised dust of the earth ; and the problem to be studied is in what way it will please God to re-create, renew, and restore man, and place him even in a higher position than that in which he was seen in his innocence in the Garden of Eden, or as he came from the Creator's hands in His Own likeness ? The brief thought is summed up in the Heavens ; it was the Heavens that enshrouded the man as in a mist ; the meaning being that the atmosphere of Heaven, the dews of the gracious Spirit, as the work of God, were to man not within the range of his consciousness. The ether, electricity, and magnetism of heaven were all there, but man could not see, could not hear, and could not discover the work of the Heavens as carried on for the regeneration and restoration of fallen man to God likeness. This is something like the meaning that is contained in "the generations of the Heavens and of the Earth ;" they are to be studied in the light of man's fallen condition ; the Heavens of Grace have descended upon the earth ; the Heavens stay with man unseen ; and the great purpose set in the heart of the Heavens is the restoration to Heaven of what had fallen and become earthly. In plain words, the Heavens are Christ and His Spirit ; and this becoming of the Heavens upon the earth is another way of telling men that here begins the Incarnation of Christ into humanity. This is the Seed of Grace ; this Seed is sown into the intellectual and moral world of mankind in its ruined condition ; and the Heavens are to develop along with the earth. It is their generations that men are called to study now that the Heavens are open to them ; the ether is known to exist, and the heavenly forces are becoming known and utilised. How strange it will seem for men to think that amidst all the ever-changing conditions of time and history they have actually been environed by the atmosphere of the

Heavens. The Ladder of Light at Bethel has never been taken up into Heaven, but only at intervals has Heaven appeared as open to men ; that is to say, a very few men have for a brief time become para-magnetic, and the heavenly and earthly light have coalesced in the souls of the seers in their spiritual visions. The earth has been too much with men, thus they could not see the heavenly vision that was with them all the time ; what they have seen has been brother killing brother ; murderers and martyrs ; the earthly man under the curse with his brother's blood resting upon him ; the avenger of the murdered ever near ; the dread of punishment, and the mark that protects fugitive and vagabond. Men have seen the generations of the Earth and their cities ; the wealthy and the clever, the amusing ; and they have even become familiar with powerful bigamists who boasted of their murderous actions. The Earth and the earthly have never been out of sight ; men call these the natural ; they are the transient, the ever-changing phenomena. The spiritual, the heavenly, have been there also all the time ; the Spirit has been at work unseen by men and as unconscious of their thoughts ; out of the chaos there has been the building up of a heavenly Cosmos ; when men awaken they will be astonished at the vision surrounding them ; they will see Heaven, or, as expressed by the seer of Patmos, they will see what has descended out of Heaven, the new Jerusalem, the river of God, and the Tree of Life. Strange, how very strange, they have been in the mind, in the making, as the new creation all the time ; and it is science, and the wisdom in Christ that is going to bring to men this immortal vision of truth.

It is a strange and marvellous thought that almost concurrent with the physical scientific discoveries of ether, electricity, magnetism, and a luminous ray of light that is not earthly, there should come to men this other vision, of a spiritual kind, that reveals to them the great truth that there is analogy betwixt earth and heaven, and that it is the lower that gives form of thought and expression to what is higher. But this is what men ought to have been expecting, because, assuredly the invisible world could not be born without Divine purpose and power ; and thus the vision of the earthly has been made as the windows betwixt earth and heaven. Men have looked through these windows, and, lo, a greater wonder than physics is to be seen ; they have actually been surrounded by the Heavens

all their days ; the Heavens have been moulding their destinies : in fact, the Heavens have been the realities unseen, whilst the earthly has been passing shadows, phenomenal changing scenes, mere subsidiary movements, and stage furnishings with all kinds of actors. Men have been intent upon the comedies, the tragedies, and the social phenomena of life upon the earth. They have been priding themselves upon their wisdom in producing good plays ; the powerful combinations they have brought upon the stage ; the eloquence and grace of the actors, and the excitement, extravagances and appreciation of the spectators. They have not seen the open Heavens ; the weeping angels ; the unwearying patient Spirit ; the Man with the crown of thorns and the heavy Cross under which He fell, the pierced side and the nail-prints in hands and feet. Alas, alas ! men have been awful fools thus to play their games in the sight of the open Heavens ; they have been at play trying to keep high holiday ; the arena has been open for the spectators and they did not see the Heavens and all the heavenly powers intent upon the redemption and salvation of mankind. Poor mortals are unable to believe this ; yet it can be seen to be true that these are the real facts, and that the generations of the Heavens are of the highest spiritual importance ; whilst those of earth are only as dreams of the night that must vanish away with the dawning day.

The Heavens and their generations are the realities of life. The Earth and its generations do not possess life ; they are inorganic, ever changing forms, and apparently physical matter and energy. When analysed by science they are as correlated symbolic truths ; they are as light and darkness, as order and disorder ; but behind and beyond all that is seen and temporal there is God, the Almighty, the Creator of the Heavens and the Earth. The great realities are not man and his doings, but God and His works. Poor mortal man, he might well be compared to a moth, or to any of the lower creatures ; his works are not creations, they are disorders and destructions ; and they are so because they are at cross purposes with the all-wise and wonderful works of God. These thoughts derived from the generations of the Heavens and the Earth lead onward to the generations of Adam and what they represent. Here also the realm of the physical, by analogy, would teach men what they ought to look for in the generations. The conception is that the Heavens are brooding over the Earth. In the Heavens there is Life ; in the

Earth only the inorganic, reduced to a kind of protoplasm, being prepared to receive the Life from Heaven. In the physical world life segregates and separates ; it absorbs what is earthly, and out of the non-living there is produced that which lives, grows, develops, and eventually takes the form of man. Here the physical ends and the spiritual begins. Men look round for this product of life, and it is found in Adam, the man taken out of the Earth. Adam lives ; the heavenly has actually taken possession of the earthly, and it is the law of development that explains the generations of Adam. The ideal inwoven in Adam is complex ; the earthly has conceived the heavenly ; and it is because the heavenly is in Adam that he lives. The firstborn of this alliance is the unhappy Cain ; the second is Abel ; and here begins that long parable of the rejection of the firstborn son of man, and the succession of the Divine blessing in the younger brother. Cain is the heir to the earthly inheritance, which he prizes ; but being suspicious and jealous of his brother, who was a recipient of the Divine favour, he became the first murderer, and Abel the first martyr. Even so soon did the war betwixt flesh and spirit, the Earth and Heavens, break out, and apparently Cain had gained the victory and the inheritance. His brother seemed to be dead, but in reality this was not so. Abel had become the altar and sacrifice upon the Earth ; he had joined the immortals in the Heavens, the first of that great cloud of witnesses, clad in white, raised above the arena of human affairs. Abel was no longer an earthly form, he had become a heavenly spiritual voice, ever speaking to men. It may be that in the ears of murderers his words seemed to be that of blood and vengeance ; but, in reality, the great message it brought to the living was that the way to Heaven was by sorrow and sacrifice ; and that those who would live unto God could only find the way heavenward by the pathway of tears and blood. With this explanation it will not be difficult to follow the story of the generations of Adam ; they are the generations of life and of the living ; they are the creation of God in His likeness ; they are male and female ; and they are blessed, seeing that in them, as Adam, the life of the Heavens is propagated and developed. The story of the descendants of Adam gives external form for the thoughts of men. They are not physical life but life spiritual ; only it is necessary to use the physical forms as means of education, as helps to reach upward

to what is heavenly. The sons of Adam are like the principles which constitute man and nature ; they are also like the Blessings uttered by Christ on the Mount ; and they are of historic signification as predicting the law of development in history. Thus Adam is out of the Earth, the inorganic. Seth takes the place of Abel and represents the heavenly life. Enos is a spiritual man and in him the Spirit works for service and worship, for spiritual communion. Cainan possesses the inheritance, and thus he represents the mind or soul of man. Mahalaleel represents the intellect, enlightenment, knowledge. Jared is the ruler, the judge, as the moral nature of man. The seventh, Enoch, is the consecrated man ; in him the heavenly life is made manifest ; he is preacher of righteousness, and the prophet that warns men against the evils that flow from unrighteousness. In him, in a sense, Heaven comes to the birth ; as son of Heaven, he walks with the Heavenly Father, God ; and, in due time, he is transfigured and returns to Heaven. He was not to be found, for God had taken him home to the heavenly places in Christ. The Heavens have fulfilled their generations in the Earth ; the seed has borne seed ; and whether the Earth will recognise it or not, this truth is regnant, the Heavens possess the Earth ; the Earth has been redeemed and saved ; and the proof is found in the fact that a man from Earth is found in Heaven ; a glorified man who has found a new living way of access to the Father and to the Heavens. True, all this is parable—an earthly story with Heaven in its heart—but, surely that is no reason why the parable should be rejected, rather it ought to be fully considered in the light of the Life of Christ, who became all that Enoch represented ; who, in very truth, came from Heaven, was in Heaven whilst on the Earth, and returned to the highest Heavens, there to rule and reign until the enemies of the Heavens upon the Earth be subdued. Methusaleh, the son of Enoch, has a long sojourn upon the Earth ; upon the one hand he touches Adam and Seth, and knew their history ; on the other he lives through the days of Lamech to the days of Noah. He represents that twin spirit, the eighth, in nature, man, and in the Blessings. In him there was embodied sorrow and sacrifice, what the Heavens have to bear and endure from what is earthly. With Lamech and Noah there is the vision of a new era ; what is conceived as the Age of the Spirit ; and thus Lamech, as prophet, speaks of a new time to come when

men will be comforted concerning their work and toil, and the curse that has rested upon men will be removed from the earth ; they will be blessed because the Heavens will possess the Earth, and in that regenerated Earth men will live in the knowledge of truth and in obedience to righteous law. All this is the ideal ; it is transcendental ; it is heavenly ; it is what the Heavens purpose and design ; and it is not what the earthly can see or consciously understand ; it is, as in the region of ether, electricity, magnetism, and luminous light, therefore, it is not for the earthly and the sensuous—they simply cannot see any meaning in it—and that for the simplest of reasons they have not prepared themselves by spiritual study, by comparing spiritual things with what is spiritual, so that they might understand what is true and spiritual. There is another aspect of this question, of the earthly, the sensuous, that of experience and of empiricism ; it is the dark side where night reigns ; it is the face of the Earth and not the face of the Heavens ; it is fleshly appetite and base desire ; it is the unseen Spirit striving with foolish men ; it is men becoming giants mighty and renowned ; it is wickedness rampant and evil triumphant ; it is men become so wicked, powerful, great, false, and perverted from righteousness that the Heavens cannot endure such evil upon the earth. The climax is that of justice and judgment : it is whether the Heavens will prevail and reign upon the Earth, or if the earthly will conquer the heavenly. That the earthly and the perverted can prevail against the heavenly and the universal is not a question to be considered for a moment ; for there is ever in the earthly that which brings disorder, disease, and death, in its train. Herein men may discern the wisdom of God and the mystery of God ; that which is perverted, sinful, cannot live ; it is dead to God and righteousness ; therefore, the return is to disorder, disease, chaos, and death. It is not for men to try to peer behind the thunder-cloud laden with lightning ; thus far and no further, is the word of God to the mighty ocean, or to men ; they will act wisely not to play with the mighty flood, or the thunders and lightnings of Sinai ; these utter their voices, and they are able to destroy those who are disobedient in heart and have become wilful law-breakers.

In the generations of Noah, the theme of prophecy is the supremacy of the Spirit and the spiritual, over the earth, the flesh, the carnal and the natural. It is the Spirit, in Noah, that gives

grace ; for the Heavens have produced in a man a meek spirit : and it is by meekness that the way is found to righteousness and perfection in the sight of God. The great Flood, with all its teaching, gives in outline a sketch of the mightier flood of evil that has passed over the sons of men from the beginning. The vision is that of the chaos of waters, and the Ark of salvation in the midst, that cannot be wrecked ; from the wicked there has been taken all their possessions, of which they were so proud ; and it is to a meek spirit, saved by grace, that the earth, as a restored inheritance, is to be given. Is this story an allegory, and is there any true meaning in the message it brings to men ? Is it not illustrated by the parable of the Desert Wandering from Egypt to Moab ? Is it not stated that all the people died in the wilderness because of their unbelief, and there entered into the Land of Promise only Joshua, the faithful, and Caleb, the upright ? The parable of the earthly joins with the spiritual, and the two divine rays of light became the phenomena of a new age ; the luminous ray in Moses is transfigured and translated ; the heavenly cannot die ; it survives flood and desert ; the heavens claim their own, to the heavens they return, and there they abide the living witnesses to truth and righteousness, to the extension and the development of the Kingdom of God upon the Earth. The special truth taught in Noah and his generations is that no flood of destruction can destroy what is spiritually good, what is from the heavens, what is born anew, what is divine. The result must be the earth cleansed, a new race to inherit the new earth, and a new order that is psychical and not physical. This is a kind of new creation emerging out of the old. The Ark is as the womb from whence it came to possess a psychic life ; there is the visible sign of blood, to signify life and its sacredness, the rainbow in the heavens to speak of the faithfulness of God's promises. These are the tokens that speak of covenant engagements, and thus it can be discerned that unity is spiritual, not carnal ; the life physical has been separated from the inorganic, that is as chaos ; and now the Spirit possesses that which lives. The analogy goes deeper ; that ark is as the soul ; it is as the heavens that surround spirit and mind ; it contains eight souls or principles of being and life ; and these are to go forth, as divine powers, to receive, take possession of, and to subdue, the world to God, truth and righteousness. This is the ideal, the God-ward aspect of this story ; it is not man that speaks to God giving in detail his plans ; but, "God said

unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth." The great facts in this vision of salvation by the Ark are : the wickedness of the race of mankind possessing the earth ; the evil seed has manifested its fruit as being that of evil continually, and the harvest time has come. The Heavens have also brought forth fruit ; they have made a stage forward in development, and thus faith lives in Noah, as the work of the Spirit ; and it is because of this faith in God that he is accounted as just and righteous. The flood, the wickedness of men and their destruction, as the judgment of God, is the dark side of the picture ; the other is the grace of God, Noah and his family, the ark and safety, a new earth, the vanishing dark cloud, with the rainbow of hope, the altar and the sacrifice, and God's covenant with Noah, his family, and with all living creatures upon the earth. It is not for man to limit the vision, or the covenant ; he may be the principal earthly personal responsible, but in that covenant all the lower creatures have an interest, and they are specially included therein as creatures of God animated by His Spirit. This vision is the revelation in spiritual form, from the Heavens ; it does not follow that men understand its meaning. To do this they will require to see plan and purpose from the other side where all is in divine order ; but for this end science is not sufficiently advanced, and wisdom must linger behind, waiting for the discovery of order, so that the verification may come to men as law. There is another side to this vision, the earthly one, and it takes this form : Noah and his family are the survivors of that spiritual judgment, and they become the inheritors of the new earth. Now this new realm is not as Eden, an enclosed Garden of the Lord, prepared beforehand ; it is like unto a vineyard reclaimed by man from the waste of waters and the barren earth. The man has become a co-worker with God, and the partnership may be summed up in this form : It is God that gives the land and the vines, the sun and the rain : and, also, let it not be forgotten, the man and all that he is. The man is the Lord's inheritance, in whom He takes delight ; the earth and the vineyard become the man's portion and his inheritance under that divine covenant which exists in heaven. It is clear that in the vine and its fruit, the luscious grapes, there is no evil ; in the man there is appetite and desire ; but, so long as these are restrained, kept within reasonable restrictions, the fruit of the vine would be food for nourishment, and, as wine,

a desirable drink to quench thirst. The point where disorder and sin make their appearance is when the spirit in man permits excess ; and the spirit in the wine assumes mastery over that spirit which ought to be master. The man becomes the drunken deranged subject of the lower creature ; he becomes drunk and is uncovered ; he does not perceive his own shame, and the state of disgrace into which he has fallen. Is this lapse to be conceived as sin ? Assuredly it must in man, because he has permitted that which should rule and govern, that with which he is specially endowed by God, to become the subject of that over which he has received authority ; it may not be crime, as against the laws of man, but it is sin against God, because it is the perversion of order and the disobedience of a well-known moral law. Here, then, the earthly problem arises in a man and in mankind ; the man, under grace, has disgraced himself ; the earthly has outraged the heavenly, and the result is not shame only. it is provocative of shameful acts in others ; the crown has fallen from the head of the king, and those who are subject may, with apparent cause, gloat over and make known his fallen state. In the realm of the soul in nature, and in man, as arising out of it by development, there are three well known powers, these being the intellect, the moral nature and grace, and these in their order are like unto Ham, Shem and Japheth. It is the intellect that plays the part of Ham and conveys to men the knowledge in which there is evil and shame ; the other powers would not willingly perceive what is disgraced ; thus they cover up the shameful conditions, and will not become conscious observers or judges of what is sinful. The solution of the earthly in Noah and his sons are the subject matter of history ; the same story comes into the varied experiences of every man. It is the spirit that becomes careless and self-indulgent ; appetites and desires take the mastery ; the spirit of the vine, of the lower creature, becomes too potent for the fallen spirit, and when the man awakens it is to discover that he has been disgraced, and that in his members the earthly reigns. What follows is the curse on Ham and Canaan—the black race, and the wicked possessor of the Land of Promise. This is another fall, and this time it is from special spiritual grace ; the gracious will suffer, but the sinner against grace will become debased, lose all pre-eminence of position, and thus become a slave of servants and the servant of his brethren. To the powers that act morally and graciously, there is hope for the future : blessing in the Name that is in

Shem : and in Japheth extension of grace and mercy to the ends of the earth.

The generations of the Heavens and the Earth do not die ; they continue to live and the generations of Adam and of Noah arise out of them, as it were, by ordinary generations ; there is not a visible break in the continuity of development ; there apparently arises out of the Heavens and the Earth all that is manifested ; thus life and spirit exist upon the earth in that new creation by Grace which is the theme of the Bible. As suggested, the line, of the order of development in creation is repeated in the new creation ; it is physical nature that gives outward form of expression for thought ; and it is by thinking into these forms, and understanding them, that they can be translated into spiritual thought. The generations of the sons of Noah from this stand-point are not difficult to follow ; at this stage men ought not to expect much from what is outward form, what is being created before their eyes ; it is enough to trace the line of development, and from that to observe whether the Bible is in harmony, as analogy, with nature and with man. The position is somewhat strange, and, in a manner not easily explained, the seer is "in the Spirit," he has passed beyond the range of the earthly phenomena in which there is no permanence ; he has got a glimpse of the pattern of the things in the Heavens, and so the heavenly plans are studied with their unities und harmonies. What the Heavens reveal in the sons of Noah is the psychology of the mind, or the soul, of the new creation ; that is to say, the outward and visible forms found in Nature as history. These sons of Noah, their families, nations, and lands, are the outward forms, which when spiritually discerned become the spiritual psychology of the regenerate race ; and they teach in what way God in His Grace, by His Spirit, works, or carries out the great work of redemption. The natural psychology will be found in history ; the pyschology in man has to be studied and translated into ideas and thoughts ; the Bible comes in as the spiritual link ; and by the teaching of Christ, through following His method of thought, spiritual and spiritual are compared, and the result will be the spiritual psychology of the way of salvation by Divine grace. If these thoughts are understood, then it will not be necessary to enter into details as to the sons of Noah, their families, nations, and countries possessed, all these are pre-arranged and fore-ordained ; according to the teaching of the

Bible they are all inheritors of countries given to them by God ; and they possess them upon definite conditions and relations as affected by the land promised to Abraham and to his Seed. In the Divine ideal the central point in the earth physically and psychologically is Palestine and Jerusalem ; not because of the Jews or Abraham, in the first place, but on account of the Seed of Grace, who would one day enter in and possess that land. It is not necessary to discuss this point ; the tenth Chapter of Genesis is history as an ideal ; it is in the line of the heavenly revelations ; it cannot be read distinctly from the earthward side ; it is the story of the Flood in another form ; it is the flood that analyses all things to their ultimate principles ; this is the synthesis ; this is life operative, and the result is the living families of the sons of Noah, in all their generations and in all their countries upon the face of the earth. The result ideally is that "the whole earth was of one language and of one speech." Here the psychological vision changes ; up to this point men are permitted to see what the Heavens have planned and done , the Word of God and the Spirit of God have moved ; the waters have disappeared, the earth is occupied, and men have their inheritances upon the earth ; and away beyond the earthly, is there not the Sun, Moon, and Stars to rule and govern men in truth and righteousness ? All this is a re-echo from the fourth day of creation, and to this may be added, "God saw that it was good."

The way of development is like unto a journey ; and the sons of Noah and their families being upon their journey, it so happened, this is how the story goes, that instead of travelling toward the east, the sunrise and the light of truth, their faces were toward the west, the sunset and the darkness of ignorance. In their travels they reached the land of Shinar ; and it was there that in their folly and pride, their self-will and ambition, they formed their schemes of glory for the aggrandisement of men. They would build a tower that would reach the Heavens ; and then they would remain in that spirit and in that order as a united people, and not be scattered like sheep without a shepherd upon the face of the earth. This is the ideal that underlies the earthly kingdom, as it is being raised from the dead graves of Mesopotamia, from Nineveh and Babylon ; the psychological facts are all there ; they are being brought to the light of day ; they are being deciphered and translated into modern languages ;

and men wonder how this revelation of the earthly is taking place at this particular juncture in history. If men were spiritually awake they would see in all this the miracle of a great resurrection of the dead ; but being natural in their minds, what they think they see is great discoveries as to the past, and something that reveals the greatness and the glory of mankind in past ages. They said, " Go to, let us build us a city ; and tower whose top may reach unto heaven ; " the Lord said, " Go to, let us go down, and there confound their language, that they may not understand one another's speech." The whole problem finds its explanation in psychology ; the pride, conceit and ambition of men brought about this moral death and burial in the ruins of the past ; their tower is a place of the dead ; their city is covered by the earth ; the land of the two great rivers once so fertile is a desert ; and the two rivers of thought, as found in nature and man, have ceased to be the means of blessing to mankind. Intellectual and moral unity and harmony are absolutely necessary for the upbuilding of city and State ; without these there is no union and communion among men ; they become wise serpents, skilful hunters, courageous adventurers, powerful robbers, and daring murderers, destroying each other like wild beasts ; but it is vain to look for men who are made in the image of God ; they are not to be found in that earthly kingdom of which history relates so much ; the gods of men are the gods they have made for themselves, and they are to be found in the image of sinful, self-asserting men. This is the vision of Babel, it is the psychological chaos in man, nature, and in man's conceptions of the Bible and revelation ; in the darkness with their faces to the west, they see the divergent rays of Divine truth, and a spectrum that is more dark than coloured ; they see the earthly side of the web that has been woven upon the loom of time ; and this is the fruit of all their labours, confusion, and chaos in themselves and in the nature that they study.

When the attention is turned to " the generations of Shem," it appears as if men enter a region of which they have little or no true knowledge. The conception takes this form : men are left behind in their world of confusion ; they are scattered abroad upon the face of the earth, and no possible means is to be found by which they may be reunited. This is the psychological position in which mankind is found ; and it is hardly necessary to add that, by all their intellectual cleverness and all their ethical

systems of thought, they have entirely failed to bring about any hope of spiritual unity and harmony amongst the nations of the earth. It is with this thought in view that "the generations of Shem" may be considered; not as earthly, but as intellectual and heavenly. In other words, what men find in these generations as names are signs; the concrete is changed into the abstract; and thus only those who know the meaning of the signs will be able to understand what they represent and what they teach. This is the region of advanced psychology; it has to do with the intellect and reason; the sensuous signs have disappeared, and it is a question whether the student is able to understand the symbols of thought with which he is dealing. This may be a sufficient explanation of the brevity with which the generations of Shem are revealed; they come to men only as names, living names in the womb of time, that do not die; in fact, they are spiritual, being intellectual: thus it is what is in the heavens that they reveal to men. Each man and name brings to men a special message; they may be historical in more senses than one; thus they may represent historical persons in the first instance; they may represent peoples descended from these persons; they may represent periods of time in the order of development; and they may also represent in a special sense the development of the intellectual spirit among men from the stand-point of the heavens and the heavenly. There are no earthly conditions and relations explaining the heavenly; the heavens link the generations together; men and their philosophies are left outside as not worthy of consideration; or, as if men were not truly intellectual as to order, but empirical and the children of experience.

In "the generations of Terah" there is a new departure; there is the pre-supposition that the empires of Babylon and Nineveh have risen, and that there have been great earthly developments in Mesopotamia. The peoples in the Plain of Shinar, and in the world, have become perverted from truth and righteousness; the earthly kingdom has been set up upon the earth; thus wherever men look in history, men have become unspiritual idol-worshippers; they have forsaken the covenant in Noah, and they have rejected, and even forgotten, the Name of the true God. It was at such a time, and under such conditions that Terah begat three sons, Abram, Nahor and Haran; and the heavens, by the word of the Lord, and the work of the Spirit, so

influenced this man, and his family, that they left Ur of the Chaldees, the dominion of the earthly powers, and they set off upon a pilgrimage to seek for a better country. Haran died in Chaldea ; but his memory was kept alive in the new home at Haran in Padan Aram ; there Nahor stayed, and came short of the promised land ; and there Terah died. Intellectually and morally all this is a revelation from the heavens ; it is what men might expect ; it is repeated in the Bible over and over again in varied forms ; and although men may not be able to perceive the truth, it is within the range of possibility that this same kind of pilgrimage, in a higher stage of development, has taken place in Christendom. This is one of the strangest of facts in connection with the Bible, that it goes on repeating the same story, under new forms, throughout the generations ; men seem to be so blind to what is spiritually true that they do not see this truth ; they do not understand the signs ; and thus they think that what they are seeing is something entirely new, and what has never taken place before. This story of Terah and his sons is the seed that comes to a visible fruition in Moses and the desert ; for the Israelites also undertook the same journey ; they failed because of their unbelief ; thus the fathers and the children did not enter into the Promised Land. Terah and Moses are analogous ; they could not enter in ; they were linked with the generations of the intellectual and moral ; they failed though they started on the pilgrimage bravely ; their utmost is that of being the uniting links betwixt the great world lying in chaos, and that land that is by promise and grace, into which only the faithful and the just and true may enter. What the Heavens reveal thus far is an ideal intellectualism in names and signs which men do not understand ; and a moral man, wearied with the wickedness of the heathen, upon his pilgrimage toward a better country with his family ; these also are signs to be studied.

It has been assumed in this brief study of the book of Genesis, in its opening chapters, that the generations of the heavens and the earth are continued in subsequent generations ; there is development, new names, and new forms, but behind and beyond all the forms the realities have been the heavens and the earth. In the earlier chapters there is much that is earthly, but the earthly stage, in a sense, terminates with Babel and its confusion ; whilst the heavens continue their development in those higher generations conceived to be spiritual. At the end of the sixth

of the generations, there is to be seen the faltering steps of an aged pilgrim ; he stays too long on the way to the Promised Land, and the end for him is that he fails to enter in and enjoy the promises of God. With the death of that pilgrim on the way another stage of development comes to an end ; the human ideals have failed ; as intellectual and moral, they could not restore fallen man to his inheritance ; and thus the question that arises is in what way, and in what sense, will the heavens go on in the way of development to bring about a fruition of the heavenly operating in humanity for so many centuries ? What men would look for, have always looked for throughout the ages, is an earthly kingdom, a perversion of truth and righteousness ; what the Heavens have been seeking after is a man able to see and understand what is heavenly ; one able to hear the Voice no earthly man can hear ; to see by faith what no other man living could see ; and, at the same time, so animated by the heavenly Spirit that he was prepared to go forth in obedience to the Divine Will to seek for, and to find, that earthly land, and heavenly country, promised to those who believe the Word of God. There does not appear to be any break in historic continuity ; the development of what belongs to the Heavens goes forward, and thus men who do not look below the surface would be ready to conclude that Abram took up the pilgrim staff when it fell from the hand of Terah, and he went forth upon his journey to fulfil the long cherished hopes of his father. In one sense this is true, it is the earthly visible link seen of men ; in another it is not all the truth because there lay behind Abram and Terah the Spirit of God, and the Voice of the Lord, heard by Abram in Ur, telling him to begin the pilgrim journey and to go to the land promised, there to become a great nation, blessed, and the means of blessing to all the families of men upon the earth. The generations of the Heavens culminate, in this stage of development, upon this man ; the seed of the heavenly has at last brought forth seed, and what men see in the story of Abraham is a new creation in Christ, or rather the outward and visible form first used by the Lord of Grace to teach men what the Heavens had designed, and what the Spirit had made manifest. It is not easy to express what is so very difficult for earthly-minded people to understand, and yet what is so simple, beautiful and true to the child of grace. To the former it is that he is dia-magnetic to the whole story ; to the latter it is that he is para-magnetic ; this is grace and truth

light and life : an ideal not to be analytically destroyed by criticism ; but as living waters to be received from the Fountain of Grace, for blessing spiritually, heavenly and eternally. The two spirits cannot live in the same house, or abide in the same soul in peace ; the child of grace is a child ; the critical man has put away childish thoughts, and thus his unfitness to enter into sympathy with the story of the life of the pilgrim father, Abraham. It is not necessary to consider the details in the life of Abraham ; the point for consideration is this ; the means by which the Heavens has carried on the great work of the redemption of mankind from evil earthly powers, and the law of development by which this has taken place. It is quite true that this is the theme of the Bible from beginning to end, thus it is not easy to make a sudden break in the continuity of the story ; but there is at this point a significant break, historically and spiritually ; and it is the special significance of the break that requires attention. It is plain enough that Abram breaks the link with the past and its history ; he turns his back upon the earthly kingdoms and all that they represent ; he turns his face toward the future and the Kingdom of God in truth and righteousness upon the earth by which all the families of mankind will be blessed. Behind him lies the earthly and the undeveloped, that will not develop beyond experience and empiricism ; before him, in a sense that he cannot discern, the purposes of God and their fulfilment. It is not *by* him, in some conceivable way, that the Kingdom of God is to come ; but what is of greater significance, it is *in* him that all families of men are to be blessed. The Heavens in some sense are to be incarnate in him ; and when they have become incarnate in Abraham, then this special form of the revelation will pass away. In symbol, the Word will have become Flesh, and the Spirit will have made manifest the new creation. All the past is converged into Abraham from the refracted Heavens, as rays, or modes of motion, and in him they become light ; out from him they will radiate again as light and truth, and what they will become in his descendants has to be revealed in the centuries to come. This is something like the revelation ; it is Divine Grace ; it is the Love and Mercy of God ; it is blessing upon blessing to mankind ; and yet men, for ages, will neither see, hear, nor understand, all that is involved in Abraham.

As suggested Abraham is the fulfilment of all the past ; the

Heavens unite upon him, and he becomes a spiritual seed bearing seed. The seed that is spiritual reaches the land that has a spiritual significance by promise, and by altar and sacrifice the land is consecrated, with the worshipper, to the service of God. But it is to be noticed that here again begins a new development ; the possession of the earthly, and its consecration, is only the beginning ; the children of Canaan possess the land ; it is a place where famine may come ; and it may be necessary to pass through the land, visit Egypt, and from thence bring forth treasures. It is a land wherein brethren may strive and separate from each other ; in fact, it is an earthly possession about which a child of grace will not fret or strive with other men. It is not the better country ; it is the platform from whence that country may be seen by the eyes of faith ; and that land stretches east, west, north, south, up and down, even beyond the power of faith to see or understand. It is the land of spiritual freedom and abundant blessing ; of exceeding great and precious promises ; blessed indeed are the children of grace who have received by faith such promises, their dwelling-place is in the plain of Mamre, in Hebron, and there they will find an altar consecrated to the Lord of the land that is possessed. This land of promise, it can be seen, is very much like other lands ; within its borders there may come those who delight in war ; it is where the cruel and the covetous dwell, and where the prisoner requires to be rescued from the oppressors and from slavery. This land is not free from anxious thoughts as to the future, and the purposes of God. How is it possible that these can be fulfilled when the land is unsafe through marauding thieves ; and there is no son to be the heir of the possession ? Is this the way that faith must travel to that better country ? It is even so, there are enemies in the land, robbers on the march, the dark night, the clouds, the thunderstorm, the divided heart and the doubtful mind ; but, above, beyond, and around, all these, the Lord is ever present, a shield for protection in the hour of danger, and a reward so exceeding great that the child of grace cannot conceive all that He is to those who put their trust in Him. The victory of faith over what is earthly is magnificent ; but the child of grace cannot utter a single word of self commendation ; he can only cling the closer to his Guide and Defender ; it is the pilgrim way, not home, and hard by this Hill of Difficulty there are many ravenous lions ; and in this valley of the shadow of Death even the doorway

of hell may be found. It is here that the child of grace comes to have the conscious experience of what is meant by the pilgrimage of Abraham and of his own soul ; it is to be awakened to covenants and the responsibilities they bring ; and perhaps, not always, it brings the sense of safety, of the divine life, and of the assurance of victory over all enemies. The land is a strange land, and the pilgrimage is not always pleasant ; but blessed be the Name of the Lord God of Abraham, it is really a good land to dwell in, none better ; and there is always this thought for encouragement ; it is only a stage further on the journey, and there will come into view the better country ; and that city, with its eternal habitations, whose builder and maker is God.

It is amidst such thoughts as these that generations of pilgrims have followed in the footsteps of faithful Abraham. The vision of faith is very wonderful, and it is very real and true ; that is to say it is true to spiritual experience, it is the children's Pilgrims' Progress, in the household of faith, experienced and written many centuries ago, and it is still as fresh and full of the spiritual life of grace as in the days when Abraham sojourned in the promised land. But it is not the land alone around which the children of grace have lived and lingered with Abraham, they have also entered into his thoughts and experiences about the son and heir to the inheritance, and about Hagar and Ishmael, Sarah and Isaac. Here also parable and allegory have had their fulfilment ; there has been development in manifold ways ; thus Hagar and Egypt, Ishmael and the Desert, the land of promise and Isaac, are all being interpreted into what is spiritual, and as the fulfilment of the spiritual in Abraham. In thus contemplating Abraham as a pilgrim seeking a better country, there is the risk of thinking too much about the man, and too little about what he represents. To the eye of faith the man is seen upon his journey, thus it is natural to watch him intently, and not observe carefully the heavens that are around and within him, and the earth upon which he treads, keeping it under his feet, so that it may not rise up and get the mastery over him. The man is in the midst of the conflict betwixt heaven and earth, good and evil, and it is because the heavens take him under their special care, that he is kept in safety under the great Shield of God and guided onward in his journey. That the man required this special protection, help, and guidance, is plain enough ; that he was a thoughtful, earnest, faithful, man cannot be doubted ; and thus, in a sense,

the story of the man is the revelation of his thoughts and experiences ; his self-denial and his trials ; of his deepest thoughts, sorrows and sufferings. The life follows the law of development ; thus this is the first great revelation of the seed of grace, and of its fruits that appears upon the pages of history. The marvel and the miracle in the life is that the heaven of grace is in his soul ; that it develops in the order followed ; and that such a picture of what a man ought to be as a pilgrim is set up before men for their study and imitation. As can be plainly seen, the life may be divided into four parts, these being in their order as follows :
1. The Call and the Faith that was responsive to the Divine Voice.
2. The journey from Ur and the land possessed in hope. 3. The question of the heir to the inheritance held by hope, and how through patience of spirit this was settled by the birth of Isaac.
4. There follows the story of the great trial of faith in the offering up of Isaac ; the revelation of the sacrifice of the heavens in Divine Love and Mercy ; and, as might be expected, what follows is the blessing of peace, the rest in Machpelah, and the better country.

What the heavens teach in these four stages of life and experience is that this man by faith, when he was called by God to leave Ur, and all that Chaldea represents, by visible worldly power, he obeyed ; he went forth from that land to find another inheritance, and he did not know whither he was going nor the way. This is faith, it is perfect and complete confidence in God who called him ; and it is the trust of a child of grace in the gracious Spirit of Grace, his Guide upon the journey. In the land he sojourned in hope, yet to him it was as a strange country ; it was, with the idolatrous Canaanites, famine stricken droughts, contiguity with Egypt, strife about cattle and pasturage, raids of robbers and war, anything but his ideal of what the promised land ought to be. Thus the contrast, he looked away beyond that land and saw a better country ; he looked upon the tents in which he and his children dwelt, and to his spiritual vision there came a sight of the city of God with its eternal foundations. But what about the land of promise, even the earthly inheritance, the promises of God and the heir ? Is there no truth in these, and will the heavenly and the ideal come before the earthly and the temporal ? It is in this region that patience is so necessary ; to faith the way to the heavenly sometimes seems very short ; experience and science seem as if they lived next door to each

other ; and they know not the meaning that is hidden under the symbols of Egypt, the Desert, and the earthly kingdom. Betwixt the earthly and the heavenly there lies the reception of Divine power ; the conception of a seed ; the delivery of a child ; the highway of faith in God's promises ; a seed innumerable as the stars ; pilgrims so many that no man could count them ; and all these follow in the footsteps of their father Abraham, ever seeking for the heavenly country. It is because these pilgrims have had this heavenly inheritance in view, and would not turn back to what is earthly, that God is not ashamed of them, and they are called His people ; and for them He has prepared a city and home with many mansions therein. It must be so ; God will prove Himself to be greater than His promises, it is simply absurd to think that the Heavens are to labour in their generations and that the end will be death, the grave, and the victory of evil over good. It really has not been so all along the line of history ; and men may rest assured that when the consummation comes, they will not be ashamed of God, His promises, and His Divine work of grace and mercy upon the earth. In the meantime, and all through history, the parable of the great trial of the faith of Abraham has been a spectacle for angels and for men. Have they not watched with intense interest that three days journeying from Hebron in the plain to the Mount of God ? It is there that the mystery of sin, suffering, sacrifice, substitution, propitiation and reconciliation are made manifest ; there Abraham offered up Isaac ; and there the only begotten Son was offered up for mankind ; there the lad was set free ; and the One caught in the thicket by wicked men, became the true eternal Sacrifice for sin. This is a vision not to be seen in every place, and by any man ; it is in the Mount of the Lord that men perceive this vision ; it is when sin takes men by the throat, and demands his wages, that this terrible struggle is endured ; this is indeed the climax of the experiences of men with the earthly and the devilish. Life is forfeited is the cry of sin in the trembling soul ; and the response is the giving up of what is more prized than life ; but even to the extent of giving the fruit of the body for the sin of the soul is not enough in this struggle ; the problem is much deeper and the enemy is utterly merciless ; in fact, man can find no solution to the difficulty at this stage ; it is God alone in His great Love wherewith He loved man that cuts this knot that cannot be untied. Abraham and Isaac went to meet Death ; and

the Lord of Grace intervened. Men see an altar and sacrifice ; a Cross and a Man ; and they hear a voice that commands liberty for those who are bound. They have tasted the bitter waters of death, just enough to know their bitterness ; they look and see the Divine Man, the Son of God, upon altar and Cross. They were as dead, they are alive again ; it is figures that men see not spiritual realities ; and yet how real and true the experiences have been. God has been able to give them life from the dead ; the Living One cannot die, though He may taste the waters of death. He also has raised Himself above sin and death ; they have been put under His feet ; they are subdued and their realm overthrown ; it is Christ that reigns in the heavens, and He must reign until His enemies are subdued in those who follow Him in this great pilgrimage. There is a transformation scene on this Mount of the Lord ; men look for Abraham, and they see the Father ; they look for Isaac, and they see Jesus, the Saviour ; and they look for death and find life. As Abraham looked across the centuries from that mountain top he saw his Saviour, the Blessed One ; the meaning of the three days' journey, the altar and sacrifice, were understood ; he rejoiced and was glad, because he knew that the faith he had cherished had become victorious ; and that before the Son of the Heavens, darkness, sin and death had been conquered. When the angel in the heavens spake the first time, it was for deliverance ; when he spake out of heaven the second time, it was to confirm, as by an oath, all the promises of God to men through Abraham. The pilgrims are blessed indeed ; they have been multiplied exceedingly ; and the whole earth will one day be blessed, saved and redeemed through their Lord and Redeemer.

All this is a brief sketch of what may be found in the generations of the heavens and the earth, and what arises out of them in subsequent generations. In the generations of Adam the seventh is Enoch, the prophet that walked with God, and was taken home by the new living way of life. In the order of generations it is Abraham that is the seventh ; and yet the generations of Abraham are not named in Genesis ; they form a spiritual ideal ; they sum up the past, and they are the prophetic revelation of a new age. From the heavens and earth, by Adam, Noah, the sons of Noah, Shem and Terah, there is a cycle of development ; at the end of the cycle, men are able to study the method of development in the kingdom of grace ; the good and evil seeds have brought

forth their fruits ; and what is specially to be noticed is the fact that outward visible orders and forms have come into existence, by which men are able to see, and to consider, what these revelations mean. In the light of the method of Christ men are able to perceive these things and thoughts as scientific truths which have an objective value ; they conceive them to be in scientific order ; they ask from whence they have been derived, and the reply is that they have come from the generations of the heavens and the earth. It is not necessary to point out that the outward visible and the inward spiritual are in mutual correspondence ; this must be so ; else there could not be the cognisance of the unity and harmony that exists. What this amounts to is that the heavens have generated and brought forth seed, what is conceived to be the living seed of faith ; the living way of faith has been followed, and it is found as consummated in a man ; the heavens and the man are in correspondence, they are para-magnetic to each other, and thus the light and life of the heavens is light and life in the man. All this is just as simple, or as complex, as science can make the subject ; the relations of the truths, and the conditions under which they take place, have become known ; and science does not pretend to give any other explanation. The next step, however, is practical and important, because it deals with the method by which one man, or many men, attain to the like precious faith, and it is not so very mysterious after all ; for it is by reading the Word of God in their generations, as explained, and by walking in a childlike spirit in the footsteps of Abraham, the father of the faithful. On the other hand, if men have no sympathy with the generations of the heavens, and prefer, choose, to be earthly, sensual and devilish, the examples lie before them in Cain, Ham, Nimrod, and in the wicked, ambitious, self-asserting spirit of the tower-builders in Babel. Just as surely as day and night follow each other, so good seed will bring forth good fruit after its kind, and evil seed evil fruit after its kind. Good and evil men do bring forth in their lives that which is good and evil ; by the fruits of their lives men are known, and this is a truth men have known in all ages and in all countries upon the face of the earth. The root of the seed of faith is in the heavens, in the spiritual, in God and in men that fear God, and seek to do His will ; the root of unbelief is in the earth, in the natural, in the devil and evil, and selfish, self-asserting men prefer to take their own ways, and to follow earthly, sensual, devilish men. This is the rich

fruitage that is found stored up in the life of Abraham ; if men are like him and follow in his footsteps, cherishing the same spirit, then they are his children ; they possess a like precious faith ; and, whether they consciously realise it or not, they are of the heavenly generations and their home is in God, in the heavens. It is not conceived, nor asserted here, that there was no faith upon the earth before the days of Abraham ; it is the very contrary that is assumed to be true ; the seed of faith was conceived in Eden, but by the law of development it took the dispensation from Adam to Abraham to bring this great truth into the consciousness of men, as the great fundamental truth that lies at the root of all true religion. From that time it was made possible for all men in the realm of grace, who knew the story of the life of Abraham, to understand what the life of faith meant ; but the converse is equally true ; it does not mean that only those who have had a conscious faith equal to that of Abraham have been saved. This is not a matter for dogmatic assertion ; it is not in harmony with the law of development ; the One able to speak with authority upon this subject had a special care and love for the children, and His testimony is that the little ones, the tender lambs of the flock, the innocent ones, whether old or young, are really the first, and enjoy the best to be found in the kingdom of grace and love. Without faith it is not possible to please God ; there are those who think that they are first, and that they will get the best place, because they deserve it. They may be altogether wrong in their conceptions, and it may so happen that those they despise, and would reject as unworthy to enter the palace of the King, may really find an exalted place at the great feast in the house of God and in the kingdom of heaven.

The generations of the heavens and of the earth may be considered to be parables, allegories, or spiritual visions ; parables to those who see, allegories to those who think, and spiritual visions to men who are spiritual, who are endowed with faith, and are able to look beyond allegory and parable to the scientific order that exists in the Kingdom of Heaven. As explained, the result of the heavens, and their generations, is Abraham and all that he represents ; and the generations of the earth are found in Cain like men ; in the Flood with its destruction ; in Ham and his irreverence and want of respect for his father ; in Nimrod the mighty hunter and empire builder ; and in that confusion

of Babel that fell upon all men through their self-conceit, self-assertion and their ambition, that would reach even to the heavens. These are the first-fruits in their spiritual results ; they indicate clearly the order of development ; and what men are required to do is to follow out this method of thought and apply the same to the generations yet to come. It is to be expected that the development will be in a similar order, but under new forms ; and of necessity they will follow, in scientific order, as psychical, moral and spiritual, that which has been revealed in the visible, as, in a sense, the physical. There are several ways in which the Bible can be studied ; there are divisions which require special study, but as the scientific order is developed, it is seen that they fit into each other, and that they are all required for the intelligent apprehension of the Kingdom of Heaven. The Bible is one whole work, or new creation of God, and conceived to be as truly scientific in order as the physical sciences known to scientific men. It is, of course, a spiritual creation in Christ ; and thus it is Christ alone that can teach men how this Book is set in order, and how it ought to be studied. As Christ does not teach men now, as He taught His disciples in Galilee long ago, it follows that He teaches and guides them by His Spirit of Truth ; thus men ought to realise that whether they are receiving special tuition in scientific truth, or being guided to understand Divine truth in the Bible, it is the Spirit of Christ that is making manifest this greatest of all the works of God. The Bible is one Book ; it is the revelation of the Kingdom of Grace to sinful men. The Bible is a living spiritual work of God, and it is like creation, nature and man. The Book of Genesis is comparable to the seed in which there is life ; and in the ten generations there is to be found involved, in due order, all that will be made manifest in the Book. But it may be necessary to note here that Genesis appears to fall short in this respect ; it contains ten generations, whilst the Bible, as a whole, may be said to contain twelve generations. The explanation is to this effect ; two generations remain in the womb of Genesis as unborn, and they are, as signs, in the two sons of Joseph, Manasseh and Ephraim. Joseph is the type of Jesus, the Christ, the lowly Man and the exalted Son of God, regnant in glory ; and the sons born in Egypt represent the Christian Dispensation in the world, when the Kingdom has passed away from Israel. This twelve-fold order is that of the historical development of the kingdom ; and it may be

traced in many forms throughout the Bible, with which Bible students are familiar. It is only required here to mention this twelve-fold development as in the twelve sons of Jacob; the twelve families in Egypt; the twelve tribes in the Desert; the twelve tribes and their portions in the promised land; the twelve disciples of Jesus; and the redeemed from the twelve tribes of Israel, as revealed in vision to the seer in the island of Patmos. It is the twelve that constitutes the Kingdom of Grace upon the earth; but it must not be forgotten that the King is in the centre of the Kingdom; He unites all into the one Kingdom of God; and without Him there would not be any kingdom of truth, righteousness, grace, and glory.

This may be conceived as the one united historical Kingdom of Grace; it has apparently one onward development; thus it may be conceived in history as the revelation of the Kingdom of Grace and of God. A second line of development may be somewhat more difficult to trace; it is Christ's special method of revelation, and the key to it has been found in the seven principles, in the Beatitudes, in Enoch, in the sons of Adam, in Abraham, in the Generations, in Moses of the family of Levi the seventh from Abraham, in Samuel in the nation of Israel, and in Jesus Christ in the world. The seven-fold mysteries of the Book of Revelation specially, and in other parts of the Bible are known; and it is well to remember that in the highest spiritual symbolism the Lord Christ appears as the eighth, the Divine Sacrifice and High Priest in the midst of the seven golden candlesticks with seven stars in His right hand. He is the Glory in the Church of the Redeemed, and should He disappear there would not be any Church, light of truth, or Gospel ministry. It must not be forgotten that along with the seventh there is ever, seen, or unseen, an eighth; the seven are always to be found, they cannot be dispensed with, they are Divine; the eighth is like the lamp in that strange vision of Abraham; the sun has gone down, darkness reigns, there is a smoking furnace and a burning lamp, possessing and moving through what is divided; or, it is like the Bush of God at Horeb that burnt with fire and was not consumed; or, like that fiery furnace in Babylon where the three holy children walked freely, and there was seen in their midst One like unto the Son of God. To alter the figure of thought there may be seen as this eighth, Christ in the darkness, in a garden, in an agony, and His sweat is that of blood; or it may

be Christ in the martyr Stephen, and in all martyrs, for every drop of blood thus shed upon the earth springs to life again, the blood is the Life and it is the seed ever producing new life and new seed in the Kingdom of God and in the Church of Christ. This conception of the Kingdom of God is quite different from that of historical development, as one continuous history; it is like the generations from the heavens to Abraham, and to Isaac as sacrifice; it begins again in Noah and runs on to Isaac; it begins again in Shem and runs on to Jacob and Joseph; and, again beginning in Abraham and running on to Samuel and the Kingdom. It has been suggested, after careful consideration, that the whole Bible is built upon this order, called the method of Christ; and, indeed, what appears still more strange and wonderful is that the whole of nature, man, as well as the Bible, are set in this rhythm of motion and of music. The vision is very wonderful; it almost seems as if the dark night, the clouds and the storms were past; as if men were being awakened to hear the music of the spheres; the jubilant choirs of the angel visitors from the heavens assuring them that the day of their redemption is come; and that they are to prepare themselves with their garments of salvation, and their most happy, joyful and glad songs of praise, to meet the King of Grace and Glory, who is upon His way to visit that land, where men once rejected Him as their King and sent him back to Heaven, and to His Father, with the marks of that cruel crown of thorns upon His brow and the nail prints in His hands and feet.

In the historical order throughout the Bible—that is the twelve-fold—men see the history of the great spiritual movement in the realm of grace, and the consummation of the whole is prefigured in the closing chapters of the Book of Revelation. In the method of Christ—that is seven and eight-fold—men can trace the scientific order of development; in other words this is how the order takes place in ever recurring cycles, and in an ever repeating rhythm of thought, word and action. The revelation is that of Christ; and in the truest sense, the Bible is Christ, and Christ is the Word of God to sinful men for their redemption and salvation. In addition to these, there can also be found the method by which the Spirit works throughout the Bible; and the student may be supposed in this study ever to be asking the question, why all this work of God is being carried on? and what the results will be throughout history, and at the consummation of all things? This is the

four-fold method already referred to ; and it is only necessary here to give a few examples of this method and its order. To those familiar with this line of thought it can be traced in the generations ; but it is first made manifest in the three series of generations, from heaven and earth to Abraham ; from Noah to Isaac ; from Shem to Jacob ; and in the fourth series in Abraham, Isaac, Jacob and Joseph. The result of the first series is *faith* in God as seen in a man ; the second is that of *hope*, as resident in the Promised Land ; the third is that of *patience*, as evidenced by the work of the Spirit in the wayward Jacob changed into Israel ; and the fourth is found in that *love* found in Joseph in Egypt, the beloved son of Jacob. In Genesis Abraham, Isaac, Jacob and Joseph become synonyms with faith, hope, patience and love ; by the Spirit the men have been made manifest ; and they become the ideals or types, of the Spirit's method of work, and the result of His work in men. There is another development, upon a national scale, in the books of Exodus, Leviticus, Numbers and Deuteronomy, with all that they represent ; and it is not difficult to trace the special work and teaching of the Spirit, in due order, in these four books of the Desert life. There is a new form of development in Joshua, Judges, I. Samuel, and II. Samuel—these being, *faith* in Joshua and Israel in the conquest ; *hope* in God for Israel, even though the people became idolatrous and the commonwealth was a failure ; with Samuel comes the day of *grace* for the nation, and the *patience* of God with the misguided, self-asserting Saul as king ; and, at last the nation is seen as victorious over all its enemies, in the shepherd-king of Israel, the *beloved* David. But it may now be suggested that the books I. II. Kings, carry the ideal into a new channel ; the vision is that of Israel in its glory under Solomon ; the revolt of the ten tribes, and the ministry of Elijah as prophet in Israel ; the coming of the prophet Elisha as successor to Elijah ; the deportation of Israel into Assyria under Shalmaneser ; the patience of God with Judah ; the captivity under Nebuchadnezzar ; and the kindness of the king of Babylon to Jehoiachin. At the first glance it may not be easy to discern the work of the Spirit from Solomon to Jehoiachin in Babylon ; but the periods stated are marked stages in the history of Israel ; and it may well be that this portion of history, as outward sign in the nation, is of great importance for throwing light upon that age conceived to be spiritual. The glory of Solomon is not to be found in the man, his palace, temple or

state ; it is *faith* in God that lies at the root of all these visible glories. The glory of Solomon is to be found in his faith in God, and in his fear of God as found in his wisdom and in his works. When Solomon lost that faith and fear, and took to imitating Egypt and Nineveh, then the glory was gone and only the tinsel trappings were left. To lose the faith and fear of God is disastrous in a man or a nation ; the results are soon made evident in revolt and schism, in folly and strife, war and worldliness. What then ? Is it the will of God that Judah and Israel be permitted to run headlong to destruction, and no voice of *hope* from heaven reach the perishing masses of men ? The answer to this question, by the Voice of the Spirit, is Elijah the prophet, and all that he represents to Israel and to mankind. The vision changes : Ahab is dead in Israel : Jehoshaphat is dead in Judah ; there is no king in Edom, only a deputy ; and Moab has rebelled against Israel. The time has come for the ascension of Elijah ; the time of the calling of Elisha to be prophet is at hand, and thus the watershed has been reached in Israel, and it is found in that juncture of time when Elijah departs to be with God, and Elisha comes to be the prophet, and the teacher of prophets. This is evidently a very critical period requiring careful study ; and in the light of the New Testament men may revisit the Jordan, and there they will see John the Baptist, and Jesus, the Saviour, the successor of John. It is Elisha that is central in this third portion of the record of the kings of Israel ; and may it not be said that the *patience* of the Spirit was made manifest in this man, and in his ministry in Israel, in the days of the decline of the nation ? There is a wonderful prophetic touch of thought in connection with the death and burial of Elisha ; for it is recorded that when a dead man was let down into his grave, and “ touched the bones of Elisha,” he came to life again. But the foreigners ruled over Israel, and the people were greatly oppressed ; what then ? “ The Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet.” This is the vision of Israel and Judah and their downfall as nations ; they fell from their state of glory ; they became even worse than other nations ; they were carried into captivity into the land from whence Abraham had come. Is this the end ? Has God forgotten to be gracious, merciful, pitiful and compassionate ? This is the tragedy of divine love ; this is

where Love ceases to appear to be love, so that by the sad pathway of sorrow and suffering men may be taught something of the great love wherewith God loved His people Israel. The story is a very strange one ; it is the visible representation of eternal spiritual truth ; " He said : Surely they are My people, children that will not lie ; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them ; in His love and in His pity He redeemed them ; and He bare them and carried them all the days of old." This is not the end of all things ; it is an end and also a beginning ; the visible nation and all it represents are phenomena for men to study ; this is the natural and its fruits ; the earthly has returned to the earth, and it is out of the purged, purified people of God, in their exile and sorrow, that men will see arise the spiritual nation and kingdom of Israel.

This brief study of the downfall of Israel, according to the flesh, may not be unprofitable, if the reading tends to show that even in this realm of thought the Holy Spirit is ever operative for the salvation of mankind. Here, as it were, men have seen the death of a man, and that by his death another man is brought to life again ; and here also there takes place the death of the nation of Israel ; but as yet they do not see salvation and restoration for mankind. This vision follows in Isaiah, the prophet of faith in God ; in Jeremiah there is hope as seen in the rod of the almond tree, in the Branch, as the Lord our Righteousness, and in the restoration after seventy years ; in the symbolic visions and personal experiences of Ezekiel there is manifested patience ; and in the beloved Daniel the mercy and love of God in the kingdom of Messiah. Similar conceptions of faith and mercy will be found in Hosea, of hope and purity in Joel ; of patience, restoration and peace in Amos ; and of saviours among the nations of the earth in Obadiah, with the coming of the Lord's kingdom of peace and love. In the second series of the Prophets Jonah is the unwilling prophet to carry the message of faith by which Nineveh is saved ; there is the hope of the restoration of the nation and of the coming of Christ in Micah ; in Nahum it is revealed that the Lord is good, and as a stronghold to those who trust him, that He is very patient, and though of great power, slow in His anger and judgments to Nineveh and to the nations ; in Habakkuk the vision is that of faith, hope, patience and of love rejoicing in the Lord, the God of Salvation. In Zephaniah the vision is that of faith in

God and of rejoicing in His mercy ; in Haggai there is a new hope in the temple that is to be rebuilt, and in the coming of the Desire of all nations who will fill the temple with his glory ; in Zechariah the visions speak of patience and of waiting for the coming of Christ to take away sin ; and in Malachi, the Old Testament sums up the dispensation in the expectation of Elijah's return and of the coming of the Sun of Righteousness with healing and blessing to mankind.

In the New Testament the same recurrence of the work of the Spirit is to be found ; but here the Spirit has made manifest Jesus the Saviour of the world. In Matthew's gospel the glad tidings is of the fruition of faith by the generations in faithful Abraham ; in Mark's gospel Christ is the hope of man and of mankind ; in Luke's gospel the vision is that of the patient work of the Spirit from Adam to Christ ; and in John's gospel the revelation is the Love of God in Christ, the Light of Truth, the Life of heaven and earth and the Grace of God to all men. The Acts of the Apostles is a new departure in the work of the Spirit ; but it is the special revelation of the Spirit to those who cherish the spirit of faith, and accept the mercy of God. The Epistle to the Romans is a message of hope to the world, to Jew, Greek and Roman, that in Christ there is redemption and restoration to manhood. The first Epistle to the Corinthians is the manifestation of the Gospel of the patience of the Spirit of God in the revelation of Christ as the Son of God, the Peacemaker, Who reconciles the world to God ; and II. Corinthians is the gospel that reveals how suffering and sorrow become the means of joy, gladness and rejoicing love in those who are redeemed. The Epistle to the Galatians is the voice of the Spirit recalling men from Judaism to faith in God by the way of grace ; the Epistle to the Ephesians is written to those who trust in Christ, telling them that they are sealed by the Spirit, and that they are in possession of the great hope, the inheritance of the saints, as an earnest of what has yet to be revealed ; the Epistle to the Philippians speaks of Christ as servant, as like man, as Son of God, bringing salvation to men by His patient suffering, and His followers are encouraged to walk in the same way, until they attain the prize of the high calling of God that is in Christ ; and the Epistle to the Colossians sums up the glory that is in Christ, and in those who are risen with Him to the spiritual life of grace and love. The concluding Epistles follow the same order of thought ; they are, however, more

practical as showing in what sense men had received, and understood, this life of faith ; the hope they were called to cherish until the coming again of Christ ; the patient works of faith and love in which they were to be occupied ; and the consideration and contemplation of Christ, the Son and Heir of all things, the High Priest, Saviour, and Mediator. The Epistle of James is one of practical faith ; the Epistles of Peter speak of the great hope cherished by the faithful in the time of trial ; the Epistles of John tell men of Christ as Light, Life and Love, as the way to the Eternal Life, in the spirit of patience ; and the Epistle of Jude is the last practical utterance to the followers of Christ warning them against evil, and encouraging them to cherish their most holy faith, to pray in the Holy Spirit, to keep themselves in the love of God, and to keep an outlook for the mercy of Christ, of which the consummation will be eternal life.

In addition to the order of the Spirit, the method of Christ, and the historical development as found in the whole Bible, it may not be out of place to notice briefly the two-fold dispensations usually conceived as the carnal and the spiritual. This division is not quite the same as that of the historical development ; rather, it is in duplicate ; and it is through the carnal that the spiritual is understood. It must not be understood that the carnal interprets the spiritual ; the converse is the truth ; it is the spiritual in Christ that harmonises the carnal and the spiritual. As explained, the book of Genesis is the womb from whence all generations come ; but in Genesis they are conceived as seeds ; and what the seeds contain is not known by those who live in that realm. In the generations in Genesis there are six generations, and then the revelation is Abraham ; from Abraham there are four generations, Ishmael and Isaac, Esau and Jacob ; and, as suggested, the two generations unborn are the sons of Joseph in Egypt. The order of development takes this form ; the six generations, in continuous development, are as the order of re-creation in man ; Terah is the sixth, the moral man, that comes short of the promises of God ; thus Abraham reveals grace by the way of faith, and here development ends. There is a new movement from Noah to Isaac, the ideal in this series being that the faith of Abraham is a living seed in the realm of grace, and that it is in the generations of Noah as in a child newly born ; and this child is psychical, the work of the Spirit of God. This is not a common child ; it is the child of faith and grace, the heir to the

promises of God and to the Promised Land. The third series, from Shem to Jacob, pre-supposes the child in the womb of time made manifest as faith ; the infant born as heir to faith and to the promises of God as hope; and it is in Jacob, the father of the nation, that manhood is attained and the discipline that comes through patience is made fruitful. The man lives as Jacob, but in order to bridge the gulf betwixt the carnal and the spiritual, there is a return to Abraham as the head of the dispensation of grace by faith, and the issue here is Isaac, Jacob and Joseph. Falling back upon the conception of the square : in these series there are traceable the physical, the psychical, the moral and the spiritual ; and it is the last, the spiritual, that is of chief importance in the development of the kingdom of grace. When the problem of the nation of Israel is to be considered, then it is necessary to remember that the foundations are to be found in Genesis ; that these are not natural ; they are, as matters of fact, Abraham, Isaac, Jacob and Joseph ; they are not Egyptian in their history ; because, as is often repeated in the Bible, God is the God of Abraham, Isaac and Jacob, of the Promised Land and the promises ; and, in Genesis, it is Joseph that is the special generation of Jacob in Egypt. It is the patriarchs that are the spiritual foundations of Israel ; and yet it is true that the nation, with this history involved in it, was born in Egypt ; it is God's first-born nation in its infancy ; and it is out of Egypt that he calls and redeems His son. It is the nation as an allegory, that is the first-born child of Abraham by Hagar, the Egyptian ; and that child is in the generations named Ishmael. It may not be easy to understand this allegory ; yet Paul in the New Testament gives the spiritual explanation. It has to be remembered that Genesis is as the womb of the nation; therefore the allegories of Ishmael and Isaac, and of Esau and Jacob could not in that book be represented as literal facts when they had no existence, except in the ideal in Christ, and in the purposes of the Spirit in revelation. The child-nation was born in Egypt ; it was redeemed from Egypt under Moses ; as a child it was under Moses in the desert ; in its childhood and youth it might have passed from Sinai to the Promised Land ; but, through unbelief this child-nation failed to enter in, and thus the books, Exodus, Leviticus, Numbers and Deuteronomy give to men the history of the training, the experiences, and the intellectual copies, signs, or symbols, of things in heaven, as conceivable at that

stage in the history of the development of Israel. The nation of Israel in the Land of Promise after the conquest of the land under Joshua becomes the generations of Isaac, in a developed sense; the generations of Isaac, in the earthly and the spiritual, in Esau and Jacob, extend in history down to the coming of Christ ; and thus, in Him all that is in Genesis as seed, and all that is in the nation, is fulfilled. This allegory of the generations of Isaac are complex ; they require careful study ; and it may be found that they fulfil themselves in two different ways : the first being in the twin spirits that animate the nation, as earthly, and as spiritual: that which predominates in Israel as a nation is the spirit of Esau as found in Saul ; and of Jacob as found in David and those who desired to fear and serve God. The other interpretation is that the generations of Esau, in the highest sense, as the grandson of Abraham and the son of Isaac, as of spiritual descent, is to be found in that series of books in the Bible from Chronicles to the Song of Solomon ; they exist as a literature apart from the line of development in Israel ; and the study of these books in their order, according to the method of Christ, will amply repay the student. The generations of Jacob in Joseph revolve round Christ ; thus historically they point forward to the prophets, to the coming of Christ, and to the Christian age in history : in Joseph to Egypt, and in Christ to the proclamation of His kingdom of grace in the earth. There follows in the history of the nation the story found in the Books of the Kings : the apostasy and wickedness of kings and people ; their rejection, and the end of Israel after the flesh is the captivity in Babylon and the East.

This is a bird's-eye view of the carnal development in the realm of grace, to the man Abraham : and from Abraham to the nation of Israel. The analogy, or the fulfilment spiritually of what is prefigured in Genesis as seed and in the history of Israel as a nation, will now be briefly considered in the light of the history in Genesis and in Israel. The spiritual arises out of the carnal ; and it can be conceived in the same order. The womb out of which Christ and the Christian religion arose, is Israel ; and the Genesis of the spiritual is revealed in the two series of the books of the prophets from Isaiah to Obadiah, and from Jonah to Malachi. Just as in the book of Genesis there is an order of concentration from Adam and all the nations to Abraham, and of expansion and unity in the one nation of Israel from Abraham so a similar order may be discerned in the prophets. The founda-

tions of the spiritual Man and nation are laid in Israel after the flesh, and this can be seen to the greatest advantage in the great prophets Isaiah, Jeremiah, Ezekiel and Daniel ; their visions of redemption and salvation are for the whole earth. It is in these prophets that judgments are predicted and brought upon the nations as to the past ; and also, there is made known to all men in all nations the coming of Christ, as Messiah, and of His kingdom that is to succeed, and overthrow, all other kingdoms upon the earth. The next series of the prophets are principally Jewish and may be said to deal with restored Israel ; there is the second temple in Haggai : the city of Jerusalem restored and the temple finished in Zechariah ; and in Malachi the coming of Elijah, and of the Sun of Righteousness. It is not to be forgotten that the prophet Jonah is the first sign in this series ; he is the representative of Israel, as unfaithful to God and disobedient. This is where Israel is rejected and where the new movement begins for the salvation of Nineveh and the world. The assumption is that in the Genesis of the past, and in history, the nations of the earth, and also the nation of Israel, had rejected Christ. He is going to come back to them again, and the way of His return is by this incarnation in the nations that are as inorganic and dead, and in that Israel that has life in God. The Spirit, in spiritual order, has been at work in the nations and in Israel for this end ; only it can be seen that the nations do not understand ; they have no consciousness of what is being done in them ; and Israel is only semi-conscious, as if awakening out of that psychical state in which the people had been living. The Spirit, in the fulness of the times, caused to become incarnate the spiritual Seed ; thus the birth of Christ, as recorded in the Gospels, is not in an advanced stage of development, it is in that of the spirit and of the mind, or soul, in the spiritual order. The nations of the earth and the nation of Israel are, so to speak, the environment and the body out of which He comes ; He is the Seed reproduced by the work of the Spirit ; and it is at this stage in history, and in this part of the spiritual cycle, that He appears among men.

It is not very easy to follow the order of development historically ; the method of Christ in its recurrent order ; and the work of the Spirit in all the developments. Yet all these have to be kept in view in this study if the order of development is to be understood. In one sense Jesus is seventh, and Christ is the eighth, in historical development ; but this may require explanation

as compared with the former statement that in the Gospels He is personally third and fourth in the spiritual order. In historical order the names in history as heads of dispensations are as follows : 1. Adam, as representing mankind. 2. Noah, as representing those that are saved. 3. Abraham, as representing the faithful who by Divine grace leave what is earthly and seek what is heavenly. 4. Moses, as representing the redeemed from the powers of this world who seek to know the thoughts of God from the patterns that they see in the world, and in the soul. 5. Joshua, as representing those who enter into possession of what is spiritual, true, pure and good. 6. Samuel, as representing the spiritual Kingdom in righteousness. 7. Isaiah ; but Isaiah means salvation of God ; thus, in a true sense, the prophets represent Jesus, the Saviour ; for the theme of their thoughts and words is Jesus Christ and His Kingdom. Thus 7, and 8, Jesus, the Christ, as He is revealed in the Gospels. The spiritual movement from Isaiah onward has to be considered as a new cycle of events, thus 1, the greater prophets ; 2, the minor prophets ; 3, and 4, the Gospels ; 5. The Acts ; 6. Epistle to the Romans ; 7. I. Corinthians ; 8. II. Corinthians. There is also another method of considering the cycle of the Gospels ; the prophets are left out, then the Gospels follow in their order : 1. Matthew ; 2. Mark ; 3. Luke ; 4. John ; 5. The Acts and the Epistles in the same order. In this order it is well to think upon each of these as a separate Gospel, and then very important lines of thought are opened up for consideration.

Just as in the book of Genesis the centre of attraction is Abraham, the man so different from all other men because of his faith and the grace of God bestowed upon him ; so in the spiritual Genesis the centre of attraction is Jesus Christ, the Light and Life of the world, who brought to men from God Grace and Truth. He is the Son of David and of Abraham by the generations in Israel ; and all the generations from Abraham to David, and from David to Christ are duly recorded ; they follow the law of development in ever recurring seven and fourteen generations ; and the meaning of these generations will be a pleasant and profitable study for spiritual genealogists. The subject that requires attention here is not the genealogy of Christ, but His Mission and in what way He is conceived to be the Saviour of the world from sin and its consequences. This is dealt with by Christ in the Gospel of Luke, in the synagogue at Nazareth, where He applies to

Himself the Messianic mission, as predicted by the prophet Isaiah, in these words : "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In this declaration there will be found the following thoughts : Christ is Spirit endowed, and anointed for the service of God in a perfect spiritual manner ; "in Him dwelt the fulness of the Godhead bodily," and men search in vain for a limitation of the Spirit's power and wisdom in Him. His message is that of the glad tidings of salvation to all men poor enough to receive and prize it ; to heal hearts that have been broken through sin and suffering ; to proclaim deliverance, or redemption, to all captives of the world, the flesh and the devil ; to give spiritual sight to those who would see spiritual truth ; and to give liberty and freedom of spirit to those who had been bruised and hurt in the great conflict of good and evil. This is the mission of Christ to the world ; and this is the era that is acceptable to the Lord, and ought to be accepted by men.

Jesus Christ, the Man, the Son of Abraham and David ; the Heir of all things and all promises ; the King that must reign in righteousness and subdue all enemies, is presented to men as a special revelation in the four Gospels. All the rays of truth from the past converge upon Him, and He is seen to be the Light of the world ; all life meets in Him, thus He is Life, and it is from Him that all life is developed. It is not to be expected that types, shadows, signs and symbols will interpret spiritual truth ; rather, what men ought to expect is that the Light of Truth will throw light upon what is imperfect ; and only by means of the Light can men expect to see what these signs represent. It is not Christ that is to be brought to Abraham, the type, and Christ the spiritual be expected to conform to him ; it is not the four Gospels that are to be brought to Exodus, Leviticus, Numbers and Deuteronomy, there to be judged as to their meaning by the great journey through the Desert ; these all stand afar off ; they carry messages from the King ; they are as finger-posts pointing in a definite direction, but they do not reveal to men the King and His City ; or the ideal, as it can be conceived in the four Gospels. Abraham is as a Spirit-anointed message and messenger to men by the way of faith and grace ; by his message men receive Divine

healing ; he is a deliverer of captives and one who opens the eyes of the blind that they may see by faith ; and it is by the way of faith and grace that spiritual freedom is attained. It is the same story in Exodus, for the message by Moses is Spirit endowed ; for healing and comfort ; for deliverance and a new vision of truth ; for liberty to bruised slaves, and it is truly an acceptable era of the Lord never forgotten by Israel. Leviticus, as a book, specially deals with cleansing and healing. Numbers, as a book, teaches men the way of deliverance, and how their eyes may be opened to the consequences of sin and the grace and mercy of God. And Deuteronomy is a great vision of spiritual liberty as attained by Moses when the journey of life was near its end on the plains of Moab. All this, and much more is to be found in Christ and in His Gospels. He is the One that is Spirit endowed without measure ; in Matthew He preaches, in a special sense, the Gospel to the poor as found in the Sermon on the Mount ; in the Gospel of Mark He is the Healer of diseases, and the Cleanser from sin ; in Luke's Gospel He is the Deliverer of captive humanity, and the Light of truth to give to men spiritual vision ; and in the Gospel of John He bestows the spiritual freedom of the Kingdom of God upon all who will accept this freedom in this era of Divine Grace and Love. The Man Jesus has no equal ; He is unique in history, experience, empiricism, science, and in Divine wisdom ; He is Christ the Son of God, the Saviour of the world, and the rightful King to reign over mankind.

It can be seen that the analogy of the nations in Genesis, Abraham, and the nation of Israel, is like the spiritual in the prophets and in Christ. It is, however, more than analogy and likeness ; it is synchronism, they follow the same law of development, thus the spiritual amplifies, and more than fulfils, what is carnal or psychological. The same law of development links the physical, psychical, moral and spiritual together in one order of development ; but the carnal is not the spiritual, they are represented by different principles, and each principle is a realm in which there is conceived to be independent development in harmony with all other principles. Christ, in a most unique manner, has to be conceived as the perfect embodiment of all the principles ; in Him they are in perfect order ; in Him they are law ; by Him they are constituted as order and law ; and it is through Him that lawlessness, disorder, disease, and death are changed into the lawful, the orderly, health and life. The

conception in the New Testament is that God was in Christ for this very purpose, by His Kingdom of Grace ; thus the inference is that if men could only know Jesus Christ, they would know God the Father ; because, in the only way that men can express their conceptions, they think upon Him as the perfect Image of God. It seems clear that this is the line upon which men are free to study and think upon God, His works, and the Revelation of His Grace to sinful men : they may attempt to do so by other means whilst ignorant of their creature limitations ; but, so far as can be seen, all such efforts are futile, they only reveal self-centralism, self-assertion and ignorance of science and wisdom. Having thus seen Christ, this is not an earthly vision ; for it is to see Him in His glory as Lord over all, as regnant in glory by His Spirit of Grace, Truth, and Love : and, it is this Christ that is to be worshipped, as the Son of God, and as the Saviour of the world.

Following the analogy in Genesis, the conception arises that the Kingdom of Israel is manifested in Jacob, not in Abraham or Isaac ; it is Jacob that has twelve sons, and these form the twelve tribes of Israel. In a similar way the spiritual kingdom does not begin in the prophets, as first and second in the order of development, but in the Gospels as the third and fourth, and the twelve disciples are in the kingdom, the analogues of the twelve sons of Jacob. This analogy is carried forward in the Exodus, and in the Acts of the Apostles ; and, when the Acts is studied as a spiritual Exodus, in the birth of the Christian Church and nation, the likeness, in what seems at first sight very unlike, is easily seen. In one sense this Acts-Exodus is like the Exodus from Egypt ; there is a redemption from Mosaism and Pharisaism, from Judaism and Sadduceeism, and the Church is born free at Pentecost by the coming of the Holy Spirit upon the followers of Jesus Christ. The disciples are led forth by the Spirit ; the faith of Christ was triumphant in Jerusalem, Judea, Galilee, Samaria, and even as far as Antioch and Cesarea ; thus in a measure the land of promise was the place where the promises of God were first fulfilled. What was the result of this spiritual Exodus ; was it the united advance of all Christians to the occupation of the promises of God ? Not so ; in a very brief time there was a return to Mosaism and its forms ; to Judaism and the temple services in Jerusalem ; to circumcision and the keeping of the laws of Moses. The people turned back ; they would not become spiritual Christians, and thus the Church in

Palestine, in a great measure, failed to apprehend the true meaning of the life, death, and resurrection of Christ ; of His ascension into glory ; and of the coming of the Holy Spirit to guide Christians into the way of life. This is the burden of the book of Acts ; the Jews as a people did not enter into the promises of God because of their unbelief ; again they entered the great Desert of life ; and, spiritually, they are still wandering and searching for the land of promise. The order of development, as well known, is away from Palestine to Greece, Rome, Babylon, and to the ends of the earth ; to the nations also there came a spiritual Exodus ; a deliverance from idolatry, from the world, the flesh and the devil ; and the latter portion of the Acts, and the Epistles of Paul to the Romans, and to the Corinthians, express in a limited form this great movement. The conception here is that the four Gospels, the Acts, and Paul's three Epistles, in an eightfold form, convey the Gospel of Christ to mankind ; the four Gospels reveal the person of Christ ; the Acts and the Epistles are revelations of Christ by the Spirit ; they are a development as, order, law, grace and sacrifice, following the usual order in the method of Christ. If this order is carefully studied there will come a preparation for what follows, for the problem of the kingdom changes here ; the work of Christ, and the work of the Spirit in revealing truth is, in a sense, ended ; and what has to be considered is that new cycle of thought that has to do with man, how he understands, and in what way he uses, this kingdom of salvation by grace that is now entrusted to him with all its wealth of spiritual freedom. If this order is applied in the light of the Epistle to the Galatians, then the revelation is that the Gentiles soon after their redemption, and their knowledge and experiences of the Gospel, they also turned back to Judaism and its forms ; they did not enter in and possess the land and life spiritual ; thus, the result for the Christian Church has been the spiritual Desert, and there Christians dwell till this day.

To illustrate what is here meant by the spiritual nation as compared with the carnal, it will be necessary to refer very briefly to the order found in Genesis, and in the nation of Israel, as analogy, or as the order of development, as the carnal out of which the spiritual arises. Thus in Genesis there are four series of cycles, and all these centre in Abraham ; he is the light that lightens that book ; it is his life of faith that makes it live, and by it there is revealed to men the grace and love of God. Another

four are found in the books of Moses that explain the redemption from Egypt and the forty years, or dispensation, of the Desert. The third series of four is the books of Joshua and the Commonwealth in Judges, and the books of Samuel and the Kings. In these there are four that reveal the faith in Abraham and the promises given to him ; four that reveal the work of the Spirit in Egypt and the Desert ; and four that tell of the use that Israel made of the nation, the land, and the kingdom given by God in promises to Abraham. The spiritual analogy, in series of six, runs thus : 1. In the two series of prophets and in the four Gospels, Jesus Christ is made manifest. 2. In the four Gospels, Acts, and Epistles to the Romans the new land of Gospel promise is made known. 3. In the Gospels of Luke and John, Acts, Romans, and I. II. Corinthians, the work of the Spirit as specially revealing the Truth in Christ is made known to men in the Son of God, the Heir of all the promises made to Abraham ; 4. In the Acts to the Epistle to the Ephesians there is to be found the very heart, mind, and soul of the Christian religion in its spiritual significance ; the series begin with the revelation of the Spirit and the end is Christ glorified, regnant, and triumphant. 5. In I. Corinthians to Colossians the series, it will be observed, are of peculiar interest ; they are all to the Greeks, and it can hardly be questioned that the subject dealt with is the Divine Wisdom of Christ as compared with the foolish philosophies of that wise people. The contrast is worthy of the most careful attention, and the result is very definite that true wisdom can only be found in the fear of God and in the faith of Christ ; and without these all human wisdom is folly. 6. In Galatians to II. Thessalonians, the Epistles are also to the Greeks, but it is worthy of attention that they embrace in the series, the lapse of the Galatians from faith, and the fall into Judaism ; the glory of Christ as revealed in a world dead to God ; that companionship in the Gospel that is spiritual life ; the supremacy of Christ, the First-born in the Image of God ; life, death, and the resurrection, and the mystery of evil in the wicked one yet to be revealed and his destruction by the Spirit. Just as in the fifth series, the intellectual as wisdom is considered, so in this sixth series the problems are specially moral as dealing with the great mysteries of sin, salvation, the great struggle betwixt good and evil, the overthrow of evil and the resurrection from the dead. 7. In Philippians to II. Timothy, it can be seen that the golden thread that runs through these

Epistles is that of Christ in His followers and their communion and fellowship with Himself and with each other in the Gospel.

8. In I. Thessalonians to the letter to Philemon the companionship with Christ is that of the way of suffering and sacrifice, and it is hardly necessary to point out in what a beautiful ideal form this is summed up in the letter of Paul to Philemon about the poor runaway slave redeemed by the Gospel in Rome, made the willing helper of Paul, and the messenger of grace to his former master.

9. In I. Timothy to the Epistle of James, the ideal is that of the Spirit as conveying spiritual truth to men in, or through, their spiritual experiences. The spiritual mirror is held up before men ; they see the carnal and they pass on forgetful ; they see the spiritual, and then what the Spirit teaches is made useful for the spiritual life.

10. In Epistle to Titus to II. Peter, the spiritual becomes incarnate in man ; the man becomes spiritual : and the Epistles of Peter reveal the thought of the new life, the new inheritance, and the, "new Heavens and a new earth, wherein dwelleth righteousness."

11. In Epistle to Hebrews to II. John, there will be found those highest spiritual intellectual conceptions of men about Christ as Mediator and High Priest over the House of God ; the meaning of the Mosaic dispensation of ritual and law ; the blood-sprinkled way of faith ; and those ideal concepts in which Christ is conceived as Light, Life, and Love. The consummation is love in the truth, the knowledge of truth, and, for the truth's sake walking in truth through the grace, mercy, and peace that comes from the Father and the Son in truth and love.

12. In I. Peter to Jude, there is the summation, and moral consummation of the spiritual Christian religion as the testimony of the disciples and friends of Christ. In them the kingdom of Grace is summed up ; they have seen all that they have testified to men ; their thoughts have been occupied with this Kingdom of God for many years ; and thus what men will find in their thoughts, is the ripened grain gathered into the garner, so that it might be preserved for the food of men during the years of famine yet to come upon the earth. What, then, they see is a beginning, not an end ; the kingdom in its fulness has yet to come ; in them the spiritual seed has been involved, and it has taken root in the earth. What men have to see, read, study and try to understand, is the law of development in the method of Christ ; then they will understand the spiritual seed, the field of the world, the summer, and the harvest, the day of the great judgment and that

resurrection to a new life that must take place. 13. The Book of Revelation. This is the King in His Kingdom as revealed to John in the Island of Patmos. This is how men are able to think upon Him in Symbol, as in glory, in His Church, in the midst of His servants, in the highest heavens upon the throne of glory, as the Revealer of all truth, as the Ordainer of all events, as the Destroyer of evil, and the Judge of living and dead. He has said "Surely I come quickly. Amen. Even so, come, Lord Jesus. The Grace of our Lord Jesus Christ be with you all. Amen."

Here it is necessary to pause and try to conceive what these revelations mean. Here, suddenly, the long vista of the Bible is opened up to view ; and it is by the method of Christ and the law of development that this result has come about. It must be confessed, frankly and fully, that in all this reasoning there is no room for human wisdom ; the way is the way of divine science and the fruits of that way is Divine Wisdom. Objections innumerable may be raised against the method of Christ and its application to the Bible, but to all of them the reply is very simple, the method is found in the Bible ; when it is applied to the Bible it is found to work ; the Bible responds to the method ; in the light of the method of Christ the Bible becomes a definite kingdom with a scientific order ; and that order, as verified, is seen to be the law, or the Will of God. There is unity of thought, order in development, and harmony in law ; and, if these things are so, seen to be so by those who are competent to understand this subject, then strife is at an end, the Bible has proved itself to be the work of Divine Wisdom. Those who see, know, and understand these things will not be moved from their position ; thus it is for those who do not see, know, and understand, who do not believe, to give to the world what satisfies them and what will satisfy mankind. Those who have faith in God, who fear His Name, and seek to do His Will, do not require to be excited, or to make haste ; the stars in their courses in the Heavens are on their side and fighting their battles ; God is on their side, and thus it follows that they are invincible. This is not a matter of boasting ; it is the statement of a definite position ; the City of God is four-square ; it is impregnable ; men within that fortress are in perfect safety ; the fourth line, or wall, has been made manifest ; thus the spiritual reigns and the eternal purposes of God will in due time become known to men in their order.

It may be helpful at this stage of enquiry to point out what seems to be the order of revelation throughout the Bible ; and to suggest in what sense the whole Bible is to be conceived as one Genesis under one law of development. The book of Genesis has in it, as already pointed out, the beginnings of the carnal, or the visible Israel; but there were also unborn germs of life in that book in Joseph and his two sons, born in Egypt, which in due time would be developed, be born, and become the spiritual in the Christian dispensation. In a sense there is a fulfilment in Christ, and in the Christian era ; but, so far as the Bible is concerned, the peculiarity is that from Isaiah to the Book of Revelation, the whole revelation is that of a Genesis ; and it is as generations that the Prophets, Gospels, and Epistles, require to be studied. The method of study is one that a student of history would never think of applying ; to him history appears to be continuous and consecutive ; and this is true, it is an aspect already accepted and explained. The unique method of the Bible is the one revealed in, and by, Christ ; it is that eightfold system which requires special study, and which is not always seen to be in operation. For example, the six generations from the Heavens and Earth to Terah give the outline of the order ; but developing out of these the student finds the seventh and eighth, as if not recognised to be generations, lying across the pathway ; they are as the Heavens and Earth in a new order ; and they indicate what is to be found in all succeeding series ; though they are not seen they exist, and they are to be reckoned with in all subsequent generations. The conception is that men being carnal and not spiritual, they see six generations, up to the moral ; but the unseen motive powers that carry all the generations forward in their courses, are Grace and Sacrifice, they are the Heavens and the heavenly, and these things carnal men do not see or understand. There is a definite analogy here to be taken from the physical world ; men have now discovered that the forces of chief importance in the universe are electricity and magnetism, and yet because these were not cognisable by the bodily senses they remained almost undiscovered until the dawn of the age of science upon the earth. This analogy may be carried further ; just as electricity and magnetism are to become the means of intellectual physical scientific power in the future consciously, as they have been unconsciously in the past, so it is Grace and Sacrifice that have been the unconscious means of blessing to men all

through past ages ; and in the future this realm of thought is to be brought into the world of consciousness as the means by which science and wisdom, as Divine, are to be understood. What this means is plain ; betwixt the moral world of man and grace there has existed the chaos and confusion of sin, disease, disorder, and death ; because these conditions existed, man and mankind have been dia-magnetic to what is heavenly ; and it is grace and sacrifice that will bring about the para-magnetic state of the soul of man to the universe of truth as it exists, and not as it appears to man under the fallen conditions of phenomena. This is the first great truth to grasp in connection with the Bible as a whole ; the phenomena throughout the Bible are the things physical, psychical and moral ; they are what men can experience by their senses, that are earthly ; but the real powers operative behind all phenomena, using them, and bringing about a cosmos where chaos reigned, are the Heavens, the Grace of God in Christ, and the Life of Sacrifice. This being so it is not difficult to see that the thoughts of the carnal man, and all naturalistic systems of thought, must fail to grasp the situation as it really exists. They are simply groping their way in the darkness ; heaven is all around them ; it permeates every atom of their being, but they are blind to the heavenly ; by the mercy of God, the spiritual electric and magnetic forces of heaven, bless and benefit them ; they remain unhurt, and yet these powers how terrible they may become can be illustrated by the thunder-cloud and the lightning. Truly it is of the mercy of God that men are not consumed ; the great wonder is not that sin, suffering, disease and death have been found regnant upon the earth ; it is that grace has been changing these into means of blessing ; and that grace has been like the dew and the rain falling upon the good and evil, upon the righteous and the wicked. This is the miracle of all miracles that grace and mercy from the Heavens should rest upon men in this way ; and that men should be incapable of understanding what the God of all grace has been doing on their behalf. Men have been found boasting of their wisdom, power and glory all down the ages ; had they but known what could be seen on the other side, the heavenly, they would have seen that their wisdom was folly ; the use they made of their power base and outrageous ; and that they were glorying in their own shameful and disgraceful state and condition. This is one of the visions from the fair realm of Divine grace ; and it may be that carnal men

will fail to see it even though they live in the age of science, that is of seeking after Divine wisdom.

By faith men can see and hear God by the way of grace. They can follow Abraham, and the way of faith : they can hear the Voice and the Call of God : they can go forth seeking the heavenly, and they know not whither they are going. By faith Noah found this way ; he entered the Ark of Salvation, and the end of that series is the man in the land of promise, as a place to sojourn in, and where a resting place may be found for the body. By faith Shem entered the great world to be taught the meaning of intellectual signs and symbols, and the end of that series is Egypt and the nation. By faith Abraham lifted his eyes above the land, Egypt, the heir to the inheritance, sacrifice, and resignation to the will of God, he looked for God's city with the eternal foundations, and the end of that series was the vision of redemption from what was earthly, the experiences of the Desert. Mount Sinai and the patterns of the things heavenly. By faith Moses was saved from the death doom under which he lay when born ; he could not endure to be called a man of this world with all its power and glory ; his choice was the way of sorrow and suffering with God's people, for he discerned that by this way men would find true riches. Such a man was fit to be a leader of men ; thus to him was given the treasures of Egypt, the vision of God, the great redemption, the law, the symbols of heavenly things, the right to command and to rule over men ; such a vision of the Desert of Life, the pre-vision of Moab and Pisgah, and of grace to speak and sing of the power, wisdom, grace, mercy, and love of God as no other man has possessed. This man, Moses, was a Spirit-endowed man ; he was a man, he became a spirit ; he has been with all men in all their Desert experiences upon this earth ; and to express such a thought in such a form is to say that Moses represents the Spirit of God in all that Egypt and the Desert reveal to men. By faith Joshua overthrew Jericho, conquered Canaan, divided the land to the tribes of Israel. By faith Samuel became prophet, priest, and ruler in Israel ; the visible representative of the true Heir of the land. By faith David became king over Israel, rescued the land from the enemies of God ; and to him was the promise given that of his seed the King should come that would reign in righteousness over the whole earth. By faith Solomon built the Temple of God in Jerusalem and reigned in peace over the united kingdom of Israel. Because

of want of faith and because he was a fool, Rehoboam brought about schism in Israel ; thus the visible glory, unity, and power of Israel was lost in the dark night of the idolatrous perversion and downfall of Israel ; and the end was Nineveh, Babylon and captivity, an outcast Israel rejected by God as unworthy and unfit to carry out His purpose of Grace and mercy for the world. Men look round them and they say the end of Israel is come, the visible kingdom has perished ; therefore the purpose of God has failed and the redemption of mankind, through Israel, is a vain dream never to be realised. The judgment is premature and it is based upon ignorance of the true purposes of God and the law of development ; what men have to learn is that the phenomena of history, as seen by them, was never meant to be anything more than the seen and the temporal ; a vision of the development of a nation something like what is God's ideal ; but the carnal is not the spiritual ; and thus men require to wait until they are spiritual so that they may be able to understand something of the far-reaching thoughts and purposes of God. What men did not see was this all important truth that Israel, in going into captivity was being led into the realm of Grace, of suffering and sacrifice ; this was the unseen kingdom of God that they had to enter and pass through in their ignorance. The visible Israel must be dissolved, brought into a protoplasmic state, so that in this condition the spiritual seed might find a soil in which that which is spiritual might grow, develop, and be the means of blessing to mankind.

The Bible is the Word of God ; it contains the visions of God revealed to men ; and what men require is to see the visions of God in their spiritual order as they are given to men in the Word. In a true sense Christ is the Word of God ; and it is His method of revelation that men should study. That the Bible is a very complex work cannot be doubted ; thus the more need men have for the Guide when they seek to find their way through its mazes. At certain points these mazes seem to be inextricable ; men land themselves where they can find no track upon which the light from the past shines ; it is as Egyptian darkness ; it is Babylonian tyranny and misery ; it is as sin, disorder, disease, death and the grave. The world, the flesh and the devil have proved themselves to be too strong for men ; when all went well with them they thought that they would never fall ; their fortress was strong on three sides, on the fourth side God was

their defence, and thus they would never be moved. They were the special favourites of God, thus their ruin and destruction would mean the downfall of God's cause upon the earth, and the success of evil over good and of lies over truth. It is just here that God sees equally through darkness and light ; and that His power and wisdom penetrates through all obstructions. His realm is not visible phenomena only ; it is the invisible, the ether, the luminous ray of light, what is electric and magnetic, and here men fail, they cannot follow, or understand His conceptions in this region of thought. The realm of grace and sacrifice is not to be found in the schools of wise men, or in the palaces of kings ; it has its home where the cloud overshadows nature and the sun cannot be seen. Grace is Divine, the glory of Heaven, but it is also very lowly, for where there is sin and suffering, pain and disease, there Grace comes and would dwell, if the inhabitant of the lowly cottage or the palace would only give a kindly welcome to this visitor from heaven. There are many ways in which this graciousness of Grace, and this magnetic sympathy with suffering and sacrifice may be observed, but perhaps nowhere else upon such a large scale can it be seen as in the captivity of Israel in Babylon, Nineveh and by the river Chebar. It is by the rivers of Babylon that the captives weep when they remember Zion ; their harps are hung upon the willows, and when they are asked to sing a song of Zion, then they feel most bitterly their unhappy state. How can they sing what is so sacred to them under such conditions ; forget, no, they never can forget Zion ; it has been the joy of their hearts ; and it is only in the thought of Jerusalem, the temple, and God, that true joy can be found upon the earth. This is where the seed of Grace finds the protoplasm that will minister to the life of grace ; this is a strange land where the seed of Grace finds roothold , but it was so with Terah and Abraham for the visible nation of Israel ; and it is the same story in Babylon, and everywhere in this world. The service of the Captivity is not that of justice and judgment only ; it is specially the seed-bed for the realm of grace, and this is the way by which the redeemed and the restored find their way at last to the realm of glory.

To continue the story of the development of the kingdom of Grace in that stage named the spiritual, which rises above that of the carnal in Israel, it may not be out of place to continue to think upon the law of development as that of grace, by faith ; and

as the special work of the Spirit in the kingdom of heaven. It has been suggested that in all stages of development, in the varied series, there is always a renewal of the past ; a falling back to make a new beginning ; it is so with the recurrent series in each dispensation, and it is so also in the change from the carnal to the spiritual nations. If this is remembered then the apparent outward and visible order in the prophets and the Gospels will be understood ; there is not a repetition of what took place in the past, but there is a representation similar in its order ; what was in the past is shortened ; the lesson is taught in another form ; and then the advance is made into what is higher and more spiritual. The conception runs thus : 1. By faith Isaiah, and the prophets of the same order, foresaw and saw the downfall of Israel as a nation and the captivity of Israel and Judah in Babylon ; but they also saw the restoration from the captivity, the new temple of God of a spiritual kind, the new Israel, and, through Israel, blessing to all the nations of the earth. With these visions they foresaw judgments upon all nations because of their sins ; but the end would be the fulfilment of the promises made by God to Abraham. By faith Jonah perceived that God would be merciful to Nineveh, and all the nations that Nineveh represented, the Gentiles ; but he was an unwilling messenger who would rather have seen the destruction of the nations than have seen them saved by the Grace and mercy of God. By faith Micah saw the punishment that would fall upon Samaria and Jerusalem ; but beyond there lay the Restoration and Christ's kingdom of peace and righteousness. Nahum saw the downfall of Nineveh. Habakkuk saw the coming of the Chaldeans and the days of great trouble ; and other prophets saw that after a time there would be Restoration, the temple rebuilt, and a renewed Jewish State. But all these things do not bring to the Israel of God what is expected ; another Elijah was required before the great and terrible day that was looming upon the horizon ; and thus amidst the darkness that reigned what men required was the Sun of Righteousness to bring to them light and life from heaven. There is faith in the utterances of all these prophets ; they see and know the past, they foresee and predict a great future for the Israel of God, but in what way the Messianic kingdom will come it is not given to them to see and understand. 2. By faith Mary conceived and she bare a child ; His name was Jesus the Saviour, the Son of Abraham and of David. By faith He was taken into

Egypt and was brought to Galilee. He was led by the Spirit into the Desert and was there tempted of the devil. He would not choose the pathway of evil in any form : He became one with men in all their sufferings and sorrows. He was the Grace of God Incarnate, the Saviour from sin, the Conqueror of sin, disease, and death ; the Resurrection from the dead and the Eternal Life ; thus by the Holy Spirit His power and His kingdom became the hope of mankind throughout the Roman world. 3. By faith Christ as seen in the Gospel of Luke, entered the Roman world as the Son of Adam and of God ; it was by the way of faith that the Spirit revealed Christ as Lord at Pentecost : and through faith Paul saw the glory of Christ as the Heir of all things. 4. By faith the disciples of Christ received the Spirit at Pentecost, and they became the apostles of His kingdom to all the nations of the earth. 5. By faith Paul conceived Christ to be the Wisdom and the Power of God by Grace : and it is this wisdom that proves the philosophies of Greece to be empiric folly. 6. By faith Paul saw the evil results that would follow from the perversion of faith in the Galatians, and their turning back to Judaism ; he also perceived the immense importance to mankind of the life, death and resurrection of Christ and what these mean to humanity, as the means possessed for the overthrow of evil, the subjection, the conquest over, and the destruction of the wicked one. 7. By faith Paul perceived the immense importance of that spiritual fellowship in Grace and self-sacrifice revealed in Christ, and what it means to all His followers in the sorrowful way. 8. By faith he also linked with the way of Grace that conception of self-sacrifice which is equivalent to a community of the spirit, in which master and slave, apostle and sinner, all find themselves in the same brotherhood. Here all men are indeed equal ; they all need the same Saviour and the same salvation ; they are all equally helpless, and thus the eyes of all the brethren turn to the One and only Brother “ able to save to the uttermost all who come to God by Him.” 9. By faith all the brethren, as animated by the one Spirit, seek to do the will of God as revealed by Christ. All are the children of the same heavenly Father ; redeemed by the same Saviour ; sanctified by the same Spirit ; and thus in the Father’s House all are equal and riches and poverty, high birth and low birth, have no meaning ; all are God’s children by adoption in Christ and all share in His grace, mercy and love. 10. By faith men may receive, and conceive, these important truths ; this is

their divine inheritance : even that spiritual ideal that is said to be incorruptible, undefiled and eternal. 11. By faith, through all these revelations by the Word, and special teaching by the Holy Spirit, men are led to look away from one another, their many systems of thought, and the religions that exist in the world; and they consider Christ, the Divine Apostle of Grace ; the Sacrifice for sin ; the High Priest over the House of God ; the Mediator of the New Covenant ; and the Light, Life, Love and Truth of God. They look upon Him ; the One they have despised and pierced to the heart in ways innumerable ; and it is with broken and contrite hearts, ashamed of themselves, as they may well be, that the cry bursts from every heart, " My Lord and My God." 12. By faith men survey the past, present, and the future ; and they are confounded to think of their folly, ignorance, selfishness, and wickedness ; and it is felt to be all the more serious, the more aggravating, because they have had such a good opinion of themselves, and had utterly failed, in any comprehensive sense, to appreciate and to understand, the Lord of Grace and Glory, the Son of God, the Source of all light and truth, the Life of life and the Love of God that died to redeem men. 13. By faith men may look beyond signs and symbols, and see the Lord Christ in His Glory as King of Grace, the First and the Last, the Faithful and the True. He will come again in His spiritual glory ; and if men would meet Him, not as Judge, but as Lord and Saviour, then the only way to do so is by this way of faith by grace, for this is the living way to the Father as revealed to men in the Bible by Christ, the Son of God, the Saviour of the world.

By the method of Christ, according to the law of development, these are some of the conceptions that arise out of the study of the Bible from the standpoint of the carnal and the spiritual : and of the two nations, or kingdoms, an Israel after the Flesh, and an Israel after the Spirit. There is another line of thought that requires to be followed up, because it is now clear that the Revelation that is spiritual is not the consummation of the work of the Spirit ; it is a Genesis of a spiritual kind, an ideal that has to be carried out in history, even as the history of the Israel after the Flesh was developed. The conception of Christians, as a rule, has been that the Bible is the revealed Word of God for the salvation of mankind ; as a Revelation it is complete in itself ; men are not to add to, or take away from the contents of the Bible because to do so is to risk the loss of the blessings contained in the

Word, and it is to draw down upon the head of the thoughtless sceptic, innovator, or irreverent person, the curses that are found in the Book. Such a conception, as an ideal, is right and true ; and it is becoming daily more and more clear to those who try to think reverently, in the fear and love of God, that men, even the wisest, are unable to alter or amend the Bible ; it is altogether above and beyond them ; thus they will show their wisdom by limiting their studies in the right spirit, in trying to understand it. There is, however, this thought that arises here, which men are not debarred from studying, and upon which they can form opinions : it is that the history of Christendom is in a true and real sense a further revelation of the work of the Spirit, and that the works of men are commingled with the development of the kingdom of Grace, and of the Spirit, during the past centuries. In fact the generations of the Heavens and Earth are, and have ever been, in the midst ; and men have failed to see the heavenly because they have been so intensely occupied with the earthly. Men are indebted to physical science for the analogy that has been found in the realm of electricity and magnetism ; apart from this parable of nature, it is difficult to see in what way they could have represented to their own minds what is embodied in the generations of the Heavens. It is to be hoped that God-fearing men will now perceive how inadequate the conceptions of men in the past have been as to the work of the Spirit ; the truth is being made plain that the Spirit of God in Grace is ever at work on the right hand and on the left, behind and before, above and below, within and without, and neither earthly men, nor saints of God, have been able to discover the method of His operations. Men may have proved themselves to be clever enough in what is earthly ; but as to the spiritual world they have been as blind men : they have been about as ignorant of the generations of the Heavens, and the working of the Spirit, as men were of electricity and magnetism 200 years ago. It is reasonable to think that the Spirit of Truth, as the Spirit of Christ, has been at work in Christendom in a special manner ; and it may be profitable to try, by comparing Israel, the Bible, and the leading events in the Christian era in what way there is analogy and development. The object in view here is not so much the spiritual, the generations of the Heavens, it is rather the spiritual generations in the Earth as they can be discerned by following the method of Christ.

As this line of study continually leads to the re-consideration

of the generations in Genesis, it may be assumed that these are now understood as to their order of development historically, as following the method of Christ, and as revealing the work of the Spirit; thus in the briefest way possible it will be sufficient to glance at the historical development in the light of the ideal in the Prophets and New Testament.

1. The revelation of creation stands apart as an ideal of the creative work of God; it is, in a spiritual sense, historical, and the revelation is in harmony with the method of Christ. It is upon the ideals found in creation that the new creation in Christ is built up; thus what the physical sciences are for psychology and spiritual thought, that the creation is for the re-creation in the Bible. The generations of the Heavens and the Earth, and of Adam, form, as it were, the embodying physical series. Here the leading conceptions are that the heavens survive in Enoch and Noah; by faith Enoch is translated and does not taste death; whilst Noah and his family are saved: they are the heirs of the new earth. There is judgment upon the wicked, the earthly, and they are destroyed by the Flood.
2. The generations of Noah, and of his sons, form the psychical series; they possess the earth, that which is physical: they live in it and it is their inheritance. The judgment upon this series is the Babel-like confusion of thought, word, and action, as found paramount in Ham; but there is hope and blessing in the name in Shem, and extension of blessing in Japheth.
3. The generations of Shem and Terah are intellectual and moral. The judgment upon the peoples they represent is that they lapse into idolatry in worship; they become subject to cruel despots that delight in war; and their wisdom, as taught by their sages, is only earthly wisdom, and to the heavens it is as folly. The Spirit has been very patient with these wicked nations; they are left to work out their own ideals; and with faith in God, hope for the future, and patient waiting upon God for guidance, Terah and his family are led to Haran on the way to the land of promise.
4. It is in Abraham that all these generations meet; he is the revelation of the Divine Love and Mercy to men. To him there is given gracious promises, the land, and an heir to possess the inheritance; and it is through that son, as the seed, that promises are given which mean blessings, that cannot be described, to all men in all nations. Here, as it were, the heavens were thrown open to men; the Dove descended upon Abraham, thus to all generations Abraham is specially conceived to be the father of

the faithful ; but there is also in him the hope for the future ; the patience to wait for the seed, and the love that is inexpressible. Abraham is a unique man amongst men ; all the past is fulfilled in him, and he is the new man for the new age in Israel. Here also the mercy and the judgment of God is to be seen , but with the land, the heir, the family and nation, men find that the visible is not that which abides ; here also sin reigns ; the family is divided ; the beloved son is cast out ; there is famine in the land, and Israel is deported into Egypt. Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, even as dead, possess the promised inheritance ; the past is their portion in the land of the living ; but the future is with Joseph and his sons in the land of Egypt. 5. The first born son and seed of Abraham, with all that he represents, is not an earthly Egyptian ; he is an Ishmael, one whom God hears and delivers in his trouble. Ishmael is as Moses and Israel ; the mother is an Egyptian, but the father is Abraham and faith. The children of Israel were redeemed from Egypt by the faith of Moses ; they received the law at Sinai ; they worshipped the golden calf as idolaters ; they would not enter in and possess the inheritance promised to Abraham ; thus the judgment upon idolaters and rebels, was the forty years wandering until all were dead who escaped from Egyptian thraldom except Joshua and Caleb ; the representatives of faith and of truth in Israel. 6. To Israel Joshua was captain, ruler and judge ; under his guidance the enemies of God were put to flight, the land conquered, possessed and divided amongst the people. The hope of Israel was possessed in that good land which became the inheritance of the sons of Jacob. But the nation and the Commonwealth failed to study and to obey the laws of God ; the people became idolaters, earthly, sensual and lawless ; they were subdued and made the servants of their enemies, and thus it came to pass that they became unspiritual, earthly, and the bondmen of the lordly Philistines. They were men with a great past and a valuable inheritance, and the judgment upon them, because of their sins was subjection to the earthly, to the senses, and to the sensuous. The inheritance they possessed from their fathers was for men ; they became degraded, they were like psychical animals, and their past training unfitted them to struggle with the wild beasts of earth. The Commonwealth began with a bright living hope, it ended with that hope almost extinct ; it was like the flickering light with all the oil of grace expended ;

one more blow from the doughty Philistines and the name of Israel would have been extinct among the nations. Where can men look for help at such a time, to judge or priest, to Samson or Eli ? No, the Spirit of the Lord has left them, and He has taken up His abode in the spirit of the gentle Hannah ; and it is in her heart that there remains the faith of Abraham and the hope of Joshua 7. It is Samuel, the child of Hannah, that is really the typical man at the head of the Kingdom of Israel. It would appear as if this son of grace, of patience and sorrow, had not been prized at his true value in Israel ; and that Christians have not understood him, and all that he represents in the development of the Kingdom of Grace. He is a type of Christ truly ; but he is a prophetic type in a special sense of Christ in the realm of grace, here first conceived as a kingdom. He is a rejected king in a rejected kingdom ; a sign for men to study and to try to understand as the light is thrown upon his mother, himself and the Kingdom of Israel. Enoch, Abraham, Samuel, are all mystical seventh men ; the first among men ; the second among the series of the generations of men ; and the third in the nation, when it is dying as a Commonwealth, and is to be raised to the status of the Kingdom of Grace. It is not easy to carry the ideal in Christ so far back as Samuel, but the facts of the case require this explanation ; the Israel within Israel, by faith and grace, begins here in the nation ; and, as can be seen, the seed is cradled in sorrow and trial, sin and suffering. If men would understand the true spiritual Kingdom of Christ, then they will require to abolish former conceptions as to the Kingdom of David and the glory of Solomon ; they are phenomena, mere visible sensuous images of truth ; from the time of Samuel forward the Kingdom of Grace is cradled in sorrow and suffering ; and it is where these abound that it is to be truly found, regnant as grace and as sacrifice. The people rejected Samuel, or the Lord Christ, in him ; they preferred Saul and what was earthly. There was a development of the ideal in David, the sufferer, persecuted by Saul ; but the kingdom, the temple and the glory of Solomon are mirage ; they are the inversion of a true Kingdom of Grace in the heart of Israel that men did not see. The mirage passes away and the end of the visible nation is the captivity and Babylon. This is where the child-seed, as found in Hannah and Samuel, in Ramah, comes to be born ; and the birth pangs endured for this child lasted for seventy years. All the days of the nation of visible Israel, as a

kingdom, is as the period of conception and life in the womb ; the time of the labour-pangs is the captivity, and when the child was born, then the life of sorrow and trial, of subjection and struggle began anew in Palestine. Here a truer conception is obtained of this nation that is truly the seventh and eighth in human history : the seed only begins to live, in spiritual order, in the days of Samuel ; it is in the womb for centuries ; it is born in Babylon and the East ; it attains to manhood in Christ ; and the Man having been made manifest to the true Israel of God and accepted as King, then He ascended into glory as the King of Grace, to reign over that Kingdom of Grace which has been in Christendom for the past two thousand years. This is the bird's-eye view of the Kingdom of Grace ; it is the heavenly vision : it is what men have been unable to see or understand ; the scale of the movement, and of the development, has been inconceivable in the past ; and what is still more wonderful, it seems to be impossible to conceive how many centuries will pass before this kingdom is triumphant and regnant. 8. It must not be forgotten that co-existent with this Kingdom of Grace, there is that living companion and help-meet of Grace, conceived as Sacrifice : they walk together in the pathway of sorrow : and in all the afflictions of men they are afflicted. It can be seen that this conception is far too great for the soul to grasp, thus it is well to concentrate the thoughts upon Jesus Christ, because in Him all past, present and future, are summed up. It has to be remembered that the visible Israel that rejected the Lord in Samuel found a day of judgment in Babylon ; and that other restored Israel, that ought to have been wiser after the baptism of blood and sorrow, shame and suffering in the East, rejected Christ the Messiah and were scattered abroad upon the face of the earth. This is one of the greatest of the visions of the Kingdom of God ; in a sense, it is traceable to the generations of the Heavens and the Earth ; it is living in Abraham, it is as faith in Moses, it is as hope in Joshua, it is as patience in Samuel and all his spiritual descendants ; and at last the heavens are thrown open, the Son of Divine Love appears, the Dove of peace rests upon Him ; and it is from Him that the Spirit is sent forth to reveal the truth to mankind. 9. With the Ascension of Christ into glory and the coming of the Spirit at Pentecost it is seen that a change has taken place in the method of administration in the Kingdom of Grace. The age is now spiritual ; the method of the operations

of the Spirit are spiritual ; the special work of the Spirit is to reveal Christ to men as the Saviour of the world from sin ; and, for this purpose the Old Testament, the Gospels, the Acts, Romans, and I. and II. Corinthians are specially used by the apostles and the servants of Christ. Here it may be necessary to note that the Jewish priests, and many others, failed to enter into the rich possession of Gospel grace provided by the Spirit of Christ ; they turned back to Judaism and its forms, and thus lost that birth-right and blessing which they coveted in earthly form. 10. Those who followed Christ, and His servants, guided by the Spirit, found themselves in the possession of the spiritual Kingdom of Grace ; and this is the ideal as taught by the Spirit that men find in the Epistles from Galatians to Jude and in the book of Revelation. The Spirit reveals, makes Christ manifest as the Grace and Truth of God for the salvation of sinful men, and this is inwrought into the souls of men in the letters of the apostles as guided by the Holy Spirit. This is the region of spiritual psychology ; this is the method taken by the Spirit to engender faith and the fear of God in the hearts of men in Christendom ; and to involve in them, as a living hope, all that has been revealed to men by Christ, through the Spirit. Is there also a judgment here resting upon Christians ? Have those who, like the Galatians, turned to Judaism, to ritual and forms, fallen short in not entering the spiritual Kingdom of Grace ? The question may be much wider and put in many forms, as to schism, worldliness and all forms of departure from the teaching of Christ and the guidance of the Spirit ? Indeed, the question seems to take this form. Where are the Christians to be found who have not turned back, or gone astray from the right path ? It would almost seem that the judgment must be that all have gone astray, even from the womb, and that there is none righteous, gracious, Christ-like, no, not one.

By following this method of studying the Bible the great generations of the past fall into their order ; the law of development can be traced ; and if there are slight divergencies of thought they are only of a kind that seem to enlarge and extend the range of the power, grace and influence of Christ in the Word by discovering that all the rays radiate from Him, that they converge toward Him, and that from Him all the divergencies in the New Testament proceed. In the heart of the visible, carnal realm, Abraham, as the type of Christ, is the light of that dispensation; and it is in the heart of the spiritual that Christ appears as Saviour

and Son of God for the redemption of the world. It will be observed that the first series of four ends with Abraham, and that each of these series respond to the work of the Spirit ; the second series of four ends with Christ, and again the ideal of the Spirit is manifested : and in the third series, that of the Spirit, and of spiritual development, Nos. 9 and 10 make manifest the Spirit's work as ideal : and the new creation in man as an ideal work of the Spirit, and here the Scriptures end. There is further development but it is in the realm where men are co-workers with, or against, the Spirit, in attaining to intellectual knowledge, or to the life that is moral, good and Christlike. This development, equivalent to 11 and 12, may be to a greater or less extent revealed in prophetic form ; by this is meant that the experiences of Christians in the New Testament are like, they are analogous to what Christians will experience during the Christian age. This likeness is very often so parallel in thought that it is not strange that men should suppose that what they have been studying is a prophetic ideal of the future. It ought, however, to be recognised that creation is prophetic of the new creation ; that the physical world is prophetic of the psychical ; the psychical of the mental and moral ; and the moral of the spiritual. The meaning, however, seems to be that they are all spiritual in the Spirit, and as men become spiritual they will the more clearly perceive that spiritual unity and harmony that extends through all realms of thought. The want of harmony is not in the Spirit and the spiritual ; it is in ignorant, self-conceited, self-asserting men who think that they are wise and good, when, as matter of fact, they are very foolish, evil, and quite unable to understand the works of the Spirit. If men will carefully consider what is involved in Nos. 11 and 12 they will see that this also is two living generations of great importance ; they were not conceived to be born in the book of Genesis : they are spiritual, as intellectual and moral. A little consideration will show that here men are again put upon their trial : if not in the Garden of Eden, or in the promised land, then in a wider field of thought, at least that of the Jewish, Greek and Roman worlds ; and it is here that they are required to remain to become spiritual Divinely wise, and to trample under their feet the mighty power of Rome. This is the ideal ; the man in Christ, by the Spirit, is called to follow Christ by His method of life ; if he will do so then the result will be spiritual experience, scientific

knowledge, and the wisdom that is Divine ; but if there is failure by turning back to Judaism ; by turning aside to eat of the tree of knowledge of good and evil ; or by using what is worldly to gain earthly power ; then the result must be empiricism, the Desert, and the wandering in search of that promised land which is heavenly. It is not necessary to prove that Christians turned back to Judaism ; that they actually delighted in Greek wisdom ; and that they hungered and thirsted after the fleshpots and the power of Rome. All these things are engraven in history, and it can hardly be questioned that Judaism in ritual, Greek wisdom as the philosophy of the schools, and the State with its power and precedence, are supreme in the Church of Christ, as the Kingdom of Grace, even to this day. If this is the empiric history of Christendom, as proved by the results attained, then it is unnecessary to show that the Church has gone out of the true way ; that it has not reached the land of promise ; and what may seem even more strange, the followers of Christ in the churches may not even know their true position, seeing that their magnetic compasses are all dia-magnetic to the Divine ideal. This conception of Christians wandering in a spiritual Desert of intellectual ritualism, philosophical follies, and earthly covetousness and greed, must be a very unpleasant one to good people ; and yet what else can the truth be, if this is really the position of the Church of Christ in the world, seeing it is more like Babel than Zion, and in a state of confusion, schism, jealousy, strife, ill-will and all uncharitableness. It is surely better to look the facts straight in the face and realise their true meaning, than to continue to dwell in the midst of false conceptions. If it is true that Christians are in an empirical Desert then let them like men think in a straightforward way and act as Christians ought to act, by seeking the Divine guidance of the Spirit of Truth ; and by trying to follow Christ, the Lord and Master, the Saviour and King.

As has been suggested, the generations 11 and 12 are intellectual and moral, and that they are so within the realm that is spiritual. This means that men are at this stage of development placed in the position of being endowed with intellectual power to study, and put in order, all the knowledge they possess ; and as that knowledge is placed in scientific order it becomes necessary to verify that order as law, as the will of God, and to obey His Will as, and when, it is known. It is clear that Christians in the

first century had a very large field of thought within which they could roam with perfect freedom ; it would appear that, apart from physical science, men had almost as large a field of knowledge to live in, and put in order, as men have at the present time. The religious men of the Christian centuries have formed their religious thoughts very widely upon the Jewish type ; their liberal University education has been largely that of the Greek schools ; and their laws, politics and governments have been imitations of imperial Rome. It follows, therefore, that in religion, education, law and government, Christians have fallen into subjection, and into the bondage of what preceded the Christian Kingdom of Grace ; in plain words, they have become spiritual idolaters and have served their enemies in what, as order, following the law of development, was of a lower type. This is the story of the Judges over again ; and of the perversion of the Kingdom of Grace. Christians have fallen from the high ideal they possessed in Christ and in the Epistles ; in these they ought to have found the forms of thought and order of life upon which they ought to have built up their souls. 1. Christ is the Ideal form for the Christian's thoughts as ideals. 2. The spiritual life, as taught by the Spirit in the Epistles, is the spiritual organic life. 3. The ideal being known then that ideal should have been followed ; but the history of the early Church is that of a spiritual gnosticism, from Greece, Rome, Egypt, Persia, and even from the far East ; all these met Christianity in Athens, Rome, Alexandria, Babylon, and other places, and the result was the perversion of the spirit of Christianity and such changes in its method of thought as were dia-magnetic to the Christian ideal. 4. The type toward which Christian thought became formed was that of Rome in its life and structure ; psychical Christianity was really conquered by Roman ideals as these were found in Rome about the days of Constantine ; when, as Christians then thought, and many still think, that the Christian religion had conquered the Roman Empire and the Roman power. 5. This period is represented by the intellectual activities of Christians in the days subsequent to the Romanising of the Church ; and the creeds and the Arian controversy indicate the spiritual desert into which the Church had wandered. 6. The rise of the Papal power in Rome marks the departure from the spiritual to the carnal ; a man was exalted as if he were Divine ; the Church became an earthly realm of Roman power ; and what men then desired was worldly

power and authority, to reign as princes over provinces, to become great, wealthy and powerful, the very antithesis of the Christian spirit and religion. 7. There came a time when the common people were shocked by the glaring inconsistencies of the Church as compared with the Scriptures ; they could not honour worldly, covetous, ambitious, licentious, cruel men ; and they could not agree with theologies and creeds that were intellectual symbols devoid of the Christian spirit ; thus men sought for the light of truth from the Word of God and the result was the Reformation in Europe ; and division in the Church. This meant the rejection of the authority of the Roman Catholic Church, with its Papal power, authority, and earthly greatness, and the rise of Protestantism and Puritanism. 8. This brought about persecution in Church and State ; thus what men saw, in place of the Christian religion, was strife, hatred, war, murder, competition to receive and possess power ; and such a spirit of intolerance that men could plainly see that their rulers had become more like devils that delighted in evil doing, than like Christ and what Christians ought to be. It must follow that when persecutors reigned there were the persecuted who suffered ; and it is not necessary to prove that the persecuted were the blessed ones, the servants and companions of Christ, whilst the persecutors were the men under the curse of heaven ; ignorant, perverted men, who proved themselves to be the enemies of Christ and of His true followers in the sorrowful way. 9. There came a time when the Spirit of God awakened men to the Evangel that the Church possessed as the means of blessing for men, and nations ; for people at home and for those in the darkness of heathen lands ; and that Evangel was sent forth by the Spirit of Christ, as the means of arousing men to their lost state and to the grace, mercy and love that is in Christ. 10. These changes brought about a new condition of the Churches in Christendom ; and the psychical, intellectual, empirical forms into which the new spiritual creation was cast may be conceived by the study of those modern theologies and creeds with which men are familiar. 11. There has been a great intellectual revival in Christendom, and many attempts have been made, secular and sacred, natural and spiritual, to put the conceptions of men into scientific order. 12. There has also been an ethical revival in which the glory of the natural man has been applauded to the skies ; but it would appear that all these empiric movements have been futile ; the ethical man perfect in

his moral nature has not appeared ; the wise philosophers have not found the way of Divine wisdom ; the men of experience have not found their spiritual promised land ; men of spiritual discernment have not discovered the works of the Spirit. They went astray from Christ ; they have turned every one to his own way ; and, in a true sense, upon the Lord and upon His Spirit, there has been laid the iniquities of us all. 13. What men require is to have done with all these foolish evil ways ; the Shepherd and Bishop of Souls, the Saviour and Mediator, has once more risen up to carry on His great work of salvation ; He has opened the heavenly gates and sent forth His messengers to tell men of His coming. Let men arise and go forth to meet their Saviour, Lord, and King ; truly He is worthy of the world's devotion ; He has redeemed men to God by His Own life and death ; He has made His followers spiritual kings and priests ; and they will reign with Him upon the earth. "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

CHAPTER VII.

PARABLES OF GENERATIONS OF THE HEAVENS AND EARTH.

It is becoming more and more clear that the Bible, as a book for study, is very complex ; that the method of Christ opens up many new avenues of thought ; and that the student of the Word requires the special guidance of the Spirit in every avenue that is opened up so that he may not stray from the way of life. The way is seen to be a strange way ; it is straight as history ; it is recurrent in its method of development ; and it is spiritual and invisible ; thus the difficulty in finding the way through what is physical, psychical, intellectual and moral, and in getting the spiritual to fall into alignment with all these other realms of thought. As already suggested the Bible is a spiritual creation of God revealing His Grace to men ; but men are not spiritual, they are earthly, and thus the teaching they require is what will suit the child, the youth, the man and the Christian. The physical and the visible is what is suitable for the child ; thus the child lives in the world of phenomena and for him all things may be summed up in the parables that exist in the heavens and the earth. These are the realities for the child, the heavens above with the sun and the day ; the moon and stars by night ; and the earth below with all its wonders. This may well be conceived to be the region of parable ; and these are the things that are like the thoughts that are spiritual. The child is endowed with the blessed gift of imagination ; it gives image forms to what it sees ; and by these images, ideas, thoughts, the child becomes psychical. There is in the child that which is relatively greater than the physical heavens and earth : to the child they are objects to be used as lessons ; it is the spirit, the soul, that is greater, because it can perceive, conceive, relate, measure and condition all that is objective in nature. The generations of the heavens and the earth are the all embracing parable of parables for the child ;

they tell him how man was made, cared for, placed in safety in a garden, warned against evil doing, was tempted, sinned, fell from his happy state, became unhappy, had sorrow and suffering, received a promise as of a seed of faith and hope, and with this in his heart he set forth to kill the serpent and dragon, and to reach at last a better country, where sin, pain, disorder, disease and death would not be found. This is the groundwork for all myths and stories ; the children have seen the visions of the heavens and the earth ; they have told their stories through many generations ; and now men grown old and wise with experience, smile and tell the children that the stories are full of interest, but they are only vain imaginings which they as wise men have ceased to believe. The earth has been too much with them ; their sight is failing ; they cannot see the open heavens and the wonderful ladder with the angels upon it ; they have become dull of hearing, and some men begin to fear that they are so deaf that they would not hear the trumpet of the archangel or the Voice of God. The loss of function of these senses are serious losses ; the earth is closing in upon them ; the avenues heavenward are being closed by what is earthly ; and if they do not awaken to their condition, the result will be that the dust of earth will return to the dust, and the beautiful parables of the heavens and the earth will not have proved means of blessing to them.

It is such a thought as this that underlies the Bible revelation to men ; the little child is taken by the hand, he is led forth, and there is seen by him the heavens and the earth ; he asks his guide what these things mean ? and he is told that they are parables, and generations of parables, and that, if he is good, attentive, obedient, and willing to learn, then some day he will be led to understand what they mean. The children have asked the meaning in many ways in past ages ; and somehow they have always come back to the first parable, thinking that possibly here, where the story begins, men may find a clue to reveal to them what it all means. The story is being transfigured ; there is a change in its appearance ; what appeared to be dead is seen to be alive, and the translation of the parable takes this form. The generations of the heavens and the earth are like the two first leaves that appear above ground when a seed has been quickened to life and has made its appearance so that men can observe the phenomena ; it is a new living creation from what seemed to

be dead ; and the children must not be impatient to know all about the seed and its history until it has grown up, produced its fruits, and these fruits and their seeds have become known. Now these generations, although seen as in one vision, are not to be limited to a short space of time ; they are what they are represented to be, generations ; what they represent in a few word pictures is really history, and it is out of these, from within these, as in the order of living trees, that all history will proceed. The heavens and the earth are there ; but the child can see no man to till the ground, to subdue and to rule over what appeared to be a chaotic desert where no rain from heaven had fallen. The child watches intently the changes that take place ; there comes from somewhere mist and water, and the Lord God out of that dust of earth forms a man, breathes into the form life and soul, and thus what was dust of earth became man with a living soul, in the likeness of his Maker. The man was placed in the garden of Eden where all was pleasant and beautiful ; this was given to him for his inheritance, his garden, and he was to be the gardener to keep it in order. Of course the garden was not the man's personal possession and he had not made it into a garden by his own efforts ; he was put there ; it was given to him upon well known conditions, and the sign of his subjection to the Lord God was obedience to the Will of the Lord of the heritage, and the special condition was that a certain tree and its fruits were reserved by, and for, the Lord of the garden. The garden was a lonely place without a companion for this earth born man ; and thus out of the man when he was asleep and unconscious, the Lord gave him a wife ; she was called woman, and they were very happy together in the garden in their state of innocence. But the woman listened to the voice of a wily serpent ; she did not keep her heart closed against evil influences ; she was filled with desire to be wise ; covetous to get what she thought was good and pleasant ; and forgetting the fear of the Lord and His law, she sinned. She beguiled her husband and he sinned ; and then they discovered that they had not acted wisely, and that what they had eaten was not good food for children such as they were in their innocence. This is sin, because man being intellectual and moral, he knew what was true and right, and thus he had no excuse to offer for his disobedience and his folly. For the gratification of his senses, for a mess of pottage, he sold his birth-right, and thus he forfeited all his privileges, being unworthy.

to live in that garden and to have fellowship with angels. There followed judgment upon evil and upon evil doers. There is the promise of the seed that will bruise the serpent's head, but who will himself be bruised in the heel in the conflict ; and, along with this seed there is the story of the pathway of sorrow and pain, of conception, travail in sorrow, and of subjection. The curse rests upon the earth, and for man the way is that of labour and sorrow ; and even the bread that is eaten will not satisfy the desires of the earthly man. The vision has gone round in its cycle ; the man's body was dust, it will return to the dust ; the parable is what the child can see, but what the heavens and the earth mean he does not understand.

The generations of the heavens are heavenly and the generations of the earth are earthly ; and it is what arises out of these generations that is conceivable as history. It is important to grasp these thoughts ; it is also necessary to pray for the spiritual vision so that the heavens may not vanish from sight and be closed ; because, much more depends upon what men can see of the heavenly than what they see of the earthly. If they can retain the heavenly vision it is well, then all things will be seen in their true relations ; but if only the earthly is seen then truth will be lost ; the vision will be ego-centric and dia-magnetic, mere experience and empiricism, and not scientific and divinely wise. The blessings are heavenly in the generations of the heavens ; the curses are earthly in the generations of the earth ; and, it may be well to glance at these briefly as they are revealed in this parable. The blessings from the heavens are many, but the first is the most wonderful ; it is that the Lord God should descend to come down to earth, look upon such a chaos, regenerate what is dead as dust, give it life, put within it spirit and soul ; His Own spirit and soul, and thus make, or remake, man in His Own image. What does man possess that is not the gifts of the heavens ? All that he is, and all that he has, is the Lord's ; and yet the Lord gives to man that which the lower creatures do not possess ; He gives spiritual personality as conscious fact ; and it is the powers of the intellect and the moral nature by which man is in, and attains to, God likeness. In this there is involved Love, Grace and Mercy, for this child of earth is earthly, and has to be redeemed from the powers of the earth by that Seed from the heavens, who will destroy evil and be the Saviour and Helper of men in their

sorrow ; their Teacher and Guide in the long journey through the Desert that leads to the Land of Promise and to the City of God. The curses that come through the earth and the earthly are trial and temptation, desire and ambition, disobedience and sin, sorrow and shame, pain and travail, labour and fear, disorder of thought, disease of body, and physical death. The fruits of the earthly are strife and hatred, passion and murder, fear and dread, a conscience that cannot find rest and peace, the vagabond life, the far country, the dread of punishment, and the voice crying for vengeance that cannot be stilled. It does not end with one man, it permeates communities of men, and the end is boastful murderers and licentious monsters, who glory in their shame. These are the generations of the earth ; men have seen them ; they know them only too well ; they have survived through all the generations of the past, they still live and are regnant upon the earth.

The generations of the heavens and the earth do not die ; being endowed with spiritual life they continue to live ; through all subsequent generations they live in their own order ; and it is in, and through, the heavens and the earth that all generations possess life. The generations of Adam may be found in a book, or in many books ; but they have the same origin, they came from God, in His likeness, as male and female, and He named them Adam when they were created. The parable here is not that of a separate creation ; it is that of generations of life ; it is that of development in generations, and each generation is a sign, a type, an ideal, that requires to be studied in its organic relations as a new life, in place of a sacrifice that was a martyred life ; as a life that becomes psychic ; as a life possessing life ; as a life that can see glory and beauty in life ; as a life that can rule over, govern and subdue life ; then there is that divine gracious life that comes from the heavens, is heavenly, is in communion with the heavenly powers, and returns to the heavens by the heavenly way of life and light. It is upon this man Enoch, the consecrated one, that the heavenly benediction rests ; the man had the heavens within him, and the earth around him ; the heavenly and spiritual burst the veil of the earthly and carnal ; he was transfigured or translated ; the earthly figure and form could not contain the heavenly, thus the earthly became heavenly and Enoch was in glory. It does seem strange that the earthly generations should go on in their development

as if this man had never lived ; but they did do as if under the shadow of a great loss, feeling the pangs and pains of sorrow and trouble. Still, men perceived that a new spirit was found among them in the earth ; they felt as if they had reaped the fruits of the curse that rested upon the earth ; and they sighed for rest and comfort. That is the story of what the heavens did for men ; but the earth was not without fruits, for the heavenly men saw how beautiful the earthly women were ; they lusted after them and took them to be their wives, as many as they pleased ; their children were as giants in the earth ; they became renowned and mighty ; they were wicked and evil in their thoughts ; and thus they forfeited their right to live upon the face of God's earth. But there was the seed of grace in Noah, and it was through his faith, by the grace of the heavens, that he was preserved with his family.

The parable of the generations of Noah is summed up, on the side of the heavens, by the salvation of Noah and his family ; whilst that of the earth tells how the flood raged and wicked men were lost. He was more than saved for he became the recipient of a heavenly covenant of grace and life ; and, since his days, when men see the rainbow in the heavens, they say, " it is the sign of the truth and faithfulness of God, and of His mercy, kindness and love in saving those that were in danger of destruction." The earth bestowed upon men the vine and the wine ; the cluster that gladdens the soul, and that fiery spirit that brings drunkenness, nakedness, shame and disgrace. The heavens give the dew and the rain and fruitful seasons ; the earth perverts what is good and makes poisonous what is blessed ; and this parable is one with which men are very familiar ; the sin is not in the earth, the vine, or the wine, it is in the spirit of self-gratification, and the indulgence in what takes away from man that fine moral balance of thought, word and action, that is so important for the children of grace that walk in the narrow pathway of the life of faith.

The parable of the generations of the sons of Noah, as related to the heavens, is to be found in the children given to them ; and the lands they received to be their inheritances ; in these they were abundantly blessed, and had they only possessed contented hearts it would have been well for mankind. The curses that came through the earth are suggested in Nimrod, the cunning hunter, the tyrant and empire builder ; in the restlessness

and wandering spirit found in men ; in their ambitions, conceptions, their wicked devices and their rebellion against the heavens. They might have gone forth to make the earth a cosmical home where all men would dwell in peace ; they turned the earth into a chaos of disorder where confusion has reigned ; thus, in a sense, it may be a blessing in disguise, that men have many languages and are scattered abroad, for if this were not so, it is within the range of probability that they would not have been subject to restraint ; they would have excelled in evil doing, with the result that they would have brought about in some form their own destruction.

The parables of the generations of Shem and Terah are those of names and signs ; they are above the common empiric psychic life ; they live ; they seek after a better life ; they are not satisfied with the earth and things earthly, they never have been, and thus they are led away from amongst the nations of the earth to seek for, and haply to find, the Name above every name ; and that land to which there is the promise of blessing.

The parable of the life of Abraham is not that of generations ; he is another Enoch as a man consecrated to God and called by God for special service. The Heavens were open to Abraham ; he heard the Divine Voice ; he conversed with the angels ; he received a land as an inheritance in promise ; he had two sons, flocks and herds, wealth and substance ; he was powerful to save, faithful and obedient to the Will of God, and thus he was richly endowed with Heaven's blessings. On the other hand, it is necessary to remember that the earth was all around Abraham from infancy to old age ; he walked in the midst of it as if he had a charmed life ; as if the heavens were watching all his movements, taking such care of him as if he were a heavenly favourite, a divine child, that required special guidance and attention in his journey from Ur to Bethel, Bethel to Egypt, Egypt to Hebron ; and in the day of battle covering his head and giving him victory over his enemies. The voice of God saved him from idolatry ; the hand of God protected him in Egypt ; the blessings of God satisfied his heart, and thus he willingly left his ancient home ; the wealth, power and greatness of Egypt did not tempt him to remain in that land ; the rich pastures in the Valley of Sodom did not make him covetous ; and he had no desire to mix with, or become a portion of, the Canaanite nation that possessed the land wherein he appeared

to be a stranger. The man was different from other men ; he had ever a far-away look in his eyes as if the earth did not limit his vision ; he saw a better country ; he sought for a heavenly city ; he was on the outlook for angels ; he was listening for the voices from heaven, and thus upon the earth he saw the open heavens ; and he was more in the heavens than on the earth. He was a paradox of a man, heavenly yet on the earth : he is not a parable only, he is an allegory, he is an earthly story with a heavenly meaning ; and he is like the heavenly Man in thus lifting up the earthly into the heavenly.

The parable of Ishmael is that of a man and a nation with its twelve princes. He has for his mother an Egyptian woman, but his father is Abraham, the father of the faithful and the friend of God. He is one of the mystic elder brothers who claim the inheritance and the earthly blessing ; but his portion is the Desert, before, or near, Egypt, on the way toward Assyria. Ishmael may be a wild, untameable kind of man, but the blood of Abraham courses in his veins, and thus his career is worthy of careful study. The parable of Isaac is that of the younger brother, the heir to the inheritance and blessing. His generations are the twin sons, Esau and Jacob, and here again the elder and younger brothers are mystical in their life in the womb ; in their life as lads in the same family ; as related to birthright and blessing ; as related to their careers as men ; and the lands they possessed and the future of their families. These generations as conceived in the womb of time are great spiritual ideals ; and thus they are like prophetic sketches of the generations that are to come. The generations of Esau are specially related to Edom ; that is to say Esau is one of the strangest parables in the Bible that men are called to study. He is the earthly, as Adam, Esau and Edom ; and the more Esau is studied the more wonderful does the parable appear to be. In the Heavens and Earth, he is as that red dust that formed the earthly man. As Adam he is the earthly yet heavenly endowed ; as Esau he is the elder son of Isaac and the heir to the inheritance and promises : the hunter ; the man that loves his father, that desires to possess the birthright, and yet sells it for a mess of pottage ; who desires to gain the blessing and yet is unable to obtain it because of something that happened when he despised what he ought to have cherished ; and, somehow, all this is like a riddle ; he was in it all, and all this was what happened before he was born.

Esau is Edom, he becomes the head of that earthly nation ; the age long enemy of Israel ; a nation and kingdom ; the father of many dukes, princes and kings ; and the lord over Seir and Edom with all their cities. There may be a spiritual Esau with a nobler record ; it ought to be remembered that in the generations, in their numerical order, Esau is the ninth, and the ninth is of great significance in the spiritual realm, because this is as the Spirit in the unformed spiritual, in the chaotic dust ; this is as the void where no order can be found ; but with the coming of the Spirit there is a change, for the Spirit is able to make Edom, or Esau live, and what that life may become as spiritually redeemed who can tell. The mystic vision of this son of Isaac, as Spirit endowed, is one for careful study ; it is one of the great parables in the Kingdom of God. The parable of the generations of Jacob is that of Joseph and his brethren ; of the promised land and Egypt. If the earthly surrounds the generations of Esau, and sometimes it almost appears as if his generations were earthly, profane and without the fear of God, the reverse is the case with Joseph ; he is an ideal to be studied as the opposite of Esau. He is another of those men who receives the blessings of the Heavens ; even as a youth they were open to him, when he had visions of the most extraordinary kind. He is the child of destiny, born to be the greatest in the field of labour, and in the state ; and yet to his brethren all his visions seem to end in slavery and rejection, in the state of bondage in Egypt. The peculiarity of the Heavens, and the blessings they bestow come out in this way : the favourites of the Heavens take heaven with them wherever they go ; to Joseph the promised land was as the vestibule of heaven, and from thence he could see through the windows of heaven by the visions that came to him. In Egypt in the prison house, when men had dreams they did not understand, then he was in telepathic communication with heaven, and the Lord that gave the dreams, which meant the destinies of good and evil men, gave to Joseph direct the interpretation of the dreams, which in due time were fulfilled. Again when the King of Egypt had dreams, and his wise men failed to interpret them, it was Joseph that became the interpreter of the dreams that speak of plenty, and of famine, and of the future. Because Joseph was thus divinely endowed by the Heavens, he was exalted to be ruler over Egypt, and thus he became the minister of the destinies of men and nations. Even

the Egyptians recognised this great truth, and confessed that for the great work of saving the people and the land of Egypt, in the time of famine that was to come, no one more suitable could be found than the man in whom the Spirit of God was found in such wisdom, as a revealer of visions. This must ever be the state of matters in this world when the power and wisdom of man fails ; this truth is engraven in history in manifold forms ; it is to the Heavens and God that men have appealed when all their own wisdom, power, and their gods have failed them ; and it is God alone, by the Heavens, that is able to save men and to guide them in the right way, and in what they ought to do. What can the earth do for men as illustrated by the parable of the generations of Jacob ? It can make men suspicious, jealous, unkind, cruel, unfeeling ; it can assist them in false pretences and telling lies ; and it can bring sorrow and trouble upon the heads that are grey. What can the earth do without the blessed influences of the heavens ? The reply is the parched earth, absence of dew and rain, famine-stricken flocks, and perishing men, women and children. God help men when they despise the heavens ; they are preparing for themselves a terrible day of judgment ; and the result will surely be destruction, or penitence by the way of pain and sorrow, confession of sin and the desire for reconciliation and peace. These generations that are the children and grand-children of Abraham are full of spiritual teaching as to the first-born the heirs of the earthly ; and the second born who come to possess the inheritance and the heavenly blessing ; they are Adam and Christ as explained by Paul ; and they are parables and allegories that require much study. The ideal in the heavens and the earth put them in their true relative positions, for after all the earthly is not really the First-born. He is the Heavenly One, who for a purpose, and a time condescended to take the second place, so that through the earthly He might redeem the fallen to the heavenly state.

It is in this sense that the nation of Israel in Egypt and the Desert fulfil the generations of Ishmael ; and the Commonwealth under Joshua and the Judges the generations of Isaac ; but Isaac survives in Israel in possession of the land, and the heavenly blessings ; and the twin sons, Esau and Jacob are born in the kingdom. The visible and the earthly is as Esau ; the more spiritual that desires heavenly blessings is as Jacob. The consummation of Esau, in spiritual form, is that conception of history

and providence as found in the books, Chronicles to Song of Solomon ; the consummation of Jacob is the Captivity, the Restoration, the coming of Jesus Christ, that true Joseph in whom all the blessings of the Heavens are added together ; the Fulfiller of all the typical men of past ages. The heavens and the earth are revealed in the generations in Genesis, but it is in germinal form ; it is as in Spirit and Soul, or under physical and psychical conditions. With the book of Exodus, there is a new departure ; there is development of an important kind, and this development is analogous with the change in man from the psychical to the intellectual and moral condition. It is not necessary to enter into the complex psychological problem that is presented here for study ; it may be summed up in man as intellectual order as knowledge, and as moral conformity to duty. In the State, as civil order and as sociology ; as law, justice, political relations and as government ; and in the Bible as the birth of a nation : and the order in which the nation is formed ; as the patterns of heavenly ideals ; and as the supremacy of law and government in the knowledge and fear of God. It is here that development into manhood begins, for the simple reason that whilst it is true that the man considers what is visible, tangible, and sensuous, and compares ideas and thoughts that are stored up in the memory, the chief object in view at this stage is to correlate all that is physical and psychical and place them in their intellectual order as a cosmos within the soul. This may be expressed as a new birth ; the living birth to conscious manhood ; to knowledge as knowledge ; to supremacy over the lower creatures ; to lordship, society, law, duty, responsibility and the thought of God. It is the Heavens that give to men these great endowments. Men are awakened to their state and condition under what is earthly tyranny. In the psychical state men are under the heel of nature ; they are slaves and bondmen ; but, there is that in them that cannot accept the despotic conception that they are only fit to live, eat, make bricks, till the land, kill, or be killed by the order of any arbitrary power. Men do not see or understand how this change takes place ; what they do know is that electrical repulsions and magnetic attractions are in operation ; the spiritual is asserting its rights against the carnal, and it is the Heavens that are the agents in this change. It is too late in the day for men to assert that despotisms, cruel or kind, are the fit governments under which men ought to live ; these may be suitable for

animals, but they are not what men require, and if men are found so degraded as to prefer such forms of government, it is useless to reason with them ; they are like cattle not like men, and they are not fit to possess their promised heritage, or govern themselves as men. The Heavens, in the book of Exodus, emphasises this thought ; the slaves seem to take it for granted that this is the state of degraded men. That they are not able to help themselves ; that they fear the lash of the taskmaster ; and that they will reject the deliverer when he comes to redeem them from the power of the despot. Liberty is not the state of men as they are found under the generations of the earth ; they require to be redeemed, and it is the Heavens that protect and prepare the deliverer for his mission. It is the Heavens that reveal to the shepherd of Israel the living Bush that is aglow with the glory of God ; and make the Covenant Name of God known. It is the Heavens that give new life to degraded slaves, and break their fetters so that they may go free ; that restrain the powers of the Earth and destroy them. It is the Heavens that baptise the new born, give water from the rock and food from heaven. It is the Heavens that give law to be light so that those who were slaves may become the freemen of God. It is the Heavens that cleanse from sin ; that supply the pattern of the things in the heavens by signs and symbols ; that give order in worship and service, and thus out of a chaos of bond slaves they produce an organised nation. What are the gifts the earth bestows upon those who are under its sway ? Bondage, labour, misery, sorrow, pain, fear, discontent, complainings, lustings, idol worship, cowardice, rebellion, disease and death. The earth would shut up every window that opens heavenward ; shut out faith, hope, patience and love from the fellowship of men ; and, for wages in such a service, whatever promises may be given, when the pay day comes, it is death and the grave in the Desert.

The Heavens lead men by ways they do not know through the great Desert of life ; but the end in view is to bring them in safety to the promised land and the heavenly country. Now it is clear that in all these things men come in as factors : they have a position and a choice in their own journeyings, but they are called upon to consider whether they will be wise and side with the Heavens ; or foolish evil-doers and side with the earth. As were the men in the Desert, so were their condition ; if earthly, the Desert surrounded them and was in them, so that they were

earthly and carnal ; if heavenly then they went into the Tabernacle, heard the Voice of God, was instructed in His laws, and they were being prepared for the land of promise. The Heavens opened up the way through the Jordan, destroyed the walls of Jericho, gave the victory over the Canaanites and bestowed upon the tribes of Israel and the nation, the promised land as their heritage. The earth changed the people of Israel from being the spiritual worshippers of God into idolaters ; they turned aside from the way of true knowledge and of conformity to the Divine laws they had received, and thus they became the subjects of other nations and the bondmen of the Philistines ; they lost that unity and harmony of thought that is so important in a Commonwealth ; they became disunited, degraded, and lawless ; thus in their disintegration they lost the semblance of a nation and were ready to perish from off the face of the land that the Heavens had given to them. This Commonwealth ought to have been prosperous, happy and content, it became weak and helpless ; the children of Israel remained children ; and they lost that manhood of faith, wisdom, and courage, which animated the men who received their inheritance under Joshua.

The Heavens failed to make the children of Israel men as a Commonwealth ; thus they began to work for regeneration in the soul of a woman. They endowed Hannah with grace and faith ; a courageous heart and a self-denying spirit ; and through her they gave to Israel the seer Samuel, the one asked from God and given back to Him to be his servant for ever. The seer heard the Voice of God ; he knew the thoughts of God as if the heavens were open to him ; he was prophet, judge and ruler in Israel by Divine grace ; and as the servant of God he sought the good of the nation. The Heavens, though rejected by Israel, abundantly blessed the people under David and Solomon and thus a visible nation of God was set up before men for their study. Here also the earth seemed to outwit the heavens in the overthrow of the gracious Kingdom that God would have given to men. In rejecting Samuel, the ruler and judge, they rejected God, their Saviour and King ; they preferred an earthly minded man, a king who would imitate other kings of the earth, and they called him to be their first king over Israel. This is the Esau-like king, the first-born, the heir by the earthly rule ; the self-willed, self-seeking king, who proved himself to be fickle, fierce, suspicious, jealous, and utterly unfit to be the ruler over

Israel. David has more of the likeness to Jacob ; but, as can be seen, his policy is that of earthly kings ; he loved war and conquest ; he was a type, but the type was not heavenly, although for generations men have conceived it to be so ; this is a perverted type arising out of the rejected ideal type found in Samuel. Solomon in all his glory is also a type that is perverted ; the Heavens permitted the type to teach men ; but the ideal could not be seen by the onlookers. In Rehoboam and his descendants in Judah and Israel it is the Esau type that reigns ; the earth is once more powerful to frustrate the works of the Heavens : the degrading way is that of despotism, war, idolatry, covetousness, rebellion, earthly perversion, and the end is Nineveh and Babylon, disorder, disgrace, and the disintegration of Israel amongst the nations of the East.

The history of the different ways in which men have rejected the grace, mercy and love of God would require much study ; it would almost seem as if they had been constantly doing so from the Fall in Eden to the present time ; and it must follow that each successive rejection has been increasingly serious, because those who have done so have possessed ever increasing light, and thus ought to have realised more clearly what their offence meant. It is, however, in Moses, that is in the intellectual realm, that knowledge and responsibility become conscious. Israel rejected him as their deliverer, and thus for forty years, a generation, they continued to be the bondmen of Pharaoh. They rejected their King at Sinai in their idolatry in the matter of the golden calf ; and they were rejected by Him. They would not go in and possess the land of promise ; they rejected Samuel : they rejected Jesus, Christ, the Son of God, the Saviour ; and, at the last they rejected the Spirit, and the spiritual, and would not accept that great salvation promised to the fathers. The Heavens made manifest and used all these means for the salvation of Israel after the flesh ; the earth and the earthly, the carnal and the sensuous overpowered them ; they were not spiritual even though they had enjoyed so many privileges ; and failing to become spiritual, there could not be any other result, because it is only the spiritual, the gracious, and the self-sacrificing that can really conquer in this warfare. The tide turns with the Captivity ; it is then that men find themselves helpless in the awful struggle ; there is no power visible, tangible, psychical, intellectual or moral ; not even grace and mercy, priests and

ritual, temple and sacrifice, that can redeem them from the evil powers by which they are enthralled. The Heavens did not cease to watch over men in their captivity, trouble and sorrow ; here the Divine life of mercy found the necessary conditions for restoration and regeneration ; thus there came in due time the proclamation of Cyrus, the return of the remnant, the new order in Israel, the temple, and the State, the prophets and martyrs, and all the discipline of life that ought to have impressed men with the thought that redemption is not by Church or State, but by the highway of repentance, suffering, sorrow for sin, and that pitiful, gracious Spirit who enters into living sympathy with those who suffer. As plain matter of fact, the Scriptures testify that the only Man who understood these thoughts was Jesus, the Christ. His intimate disciples, and all his followers were unable to get beyond the conception that the Kingdom of Grace and of Heaven was to be like the kingdom of David, and to be animated by the same spirit. The Heavens sent forth Jesus, the Saviour, the personal embodiment of grace and truth, of self-sacrifice and sympathy with those who suffer ; the Holy Spirit bestowed special knowledge of truth upon the followers of Christ, and thus the Christian spiritual era dawned upon the world. In the light of these thoughts it is not necessary to consider the efforts put forth by the generations of the earth to retain that supremacy over men that had been in operation through so many generations. The fact seems to be that the earthly has entirely failed to understand the heavenly ; the standards of the earth are earthly, carnal, sensual, devilish : it is the perverted natural that reigns ; and thus to the earthly the apparent folly of salvation through grace and faith, by the way of sacrifice, sorrow and suffering. As conceived by Paul, to the Jew it is a stumbling block that he cannot get over ; to the Greek it is as foolishness ; to the Roman sentimental weakness : but to the Christian it is the wisdom and the power of God for salvation in the Lord Jesus Christ to all who follow Him.

What have the Heavens done for those who are named Christians ? Do they not possess the Bible ? Have they not the Gospels with the story of the life of Christ in a fourfold form ? Have they not the special teaching of the Spirit of Truth and of Christ, in the Epistles ? Have they not had special advantages in being able to compare natural with spiritual, and spiritual with spiritual ? Do they not possess intellectual power, moral

feeling, gracious instincts ; and do they not know that the symbol of their religion is the Cross, self-sacrifice, suffering and sorrow ? They know all these things ; and they can reason upon them with angelic wisdom and fervour. It is not want of knowledge that is the matter ; it seems to be want of spiritual discernment, want of practical understanding, an unwillingness and unfitness to comprehend what the Christian religion really means. In other words Christians are not really Christians ; they are theologians, moralists, seekers after truth and wisdom, and they seek after an objective kingdom ; they are like the Jews in this matter, they long for a kingdom like that of Israel ; and it seems impossible for them to receive the conception that the nation and Kingdom of Israel, as an ideal, was rejected by God more than 3,000 years ago. It is useless to try to deny the fact, the Christian Church is not the heavenly ideal of the Kingdom of Grace and sacrifice ; the Christian State is not the moral kingdom of God ; and men know that this is true. What is the matter with men that they cannot see truly, think rightly, and act justly and graciously ? It is all summed up in the thought that they are in subjection to the earth and the earthly ; they seek after the visible and the natural, they are carnal and covetous, jealous and suspicious, envious and ambitious, proud and full of uncharitableness. In fact, to put the matter plainly, men may search in vain for Christ-like men ; and some people have actually gone so far as to say that the very last place to look for them is in the Christian Church or in a Christian State. Whether such a statement is true, or is not true, is not the subject of the present inquiry ; it is this, What have the generations of the Heavens done for men in the past ? What are they doing for men now ? And what are men trying to think, say and do, to get into harmony with the Heavens ; in other words with God, the Father, with Christ, the Saviour, and with the Holy Spirit the Sanctifier. Men have been saved by grace, they have been redeemed by the power of God ; and they have been restored to Divine privileges. Christ is Lord and Saviour ; and the Spirit is revealing the Truth in Christ in spiritual order. Why then should men remain the thralls of the devil, and prefer the bondage of Egypt and of Babylon, to the liberty, the freedom, and the spiritual inheritance prepared for the redeemed sons of God ?

CHAPTER VIII.

THE PROBLEMS OF SIN AND SACRIFICE CONSIDERED.

The Kingdom of Heaven is like a biography, like history, and like the Bible. It is also like a seed ; like the seed produced by a seed ; and like the harvest field, ready to be gathered in for the sustenance of the life of men. It is only what is endowed with life that lives, grows, and follows a definite law of development. The heavens are in the seed ; and thus the absorbing study is to discover what will be the fruit that will be produced and ripen upon this "Tree of Life." This study is not something new ; it has occupied the thoughts of men in all past ages ; and the fact will not be questioned that those men who have given this subject their attention, have been the men who tried to keep abreast of the ages in which they lived. The study of history amply proves that those who have sought after wisdom have had greatly diversified opinions ; but, upon the whole, it may be assumed that independent thinkers have tried to think truly. It may be that the results of their labours, considering their environment, have been what men would expect ; if they did their best this must be placed to their credit ; they were as the torch-bearers of truth in the darkness ; and men ought not to expect too much from those who had no definite clue to guide them through, and out of, the great labyrinth in which they found themselves. The methods by which wise men have studied the great problems of life have been, as a rule, threefold ; the intellectual masters have been convinced that evil is a question of ignorance ; thus if men were wise and knew the truth they would be delivered from their enemies ; moral teachers have laid greater stress upon duty, behaviour, right actions, conformity to moral law, with the assurance that this would abolish pain and bestow pleasure and happiness upon men ; whilst religious teachers and theologians have specially advocated faith in God, belief in creeds,

and submission to priests, as more important than knowledge and a moral life. It has to be recognised that these ideals fit in with the nature of man, and thus the predominance of certain ideals have oftentimes tended to cause strife and misunderstanding. Men require all the knowledge they can attain of what is good and true ; they ought to live the righteous life ; and it is their privilege to seek after God and Salvation ; thus there was really no cause for jealousy or strife ; there was room for all if they honestly sought after what is good, true, right and gracious.

It may also be assumed as true that all wise, good, religious men have been seeking the same ends ; these being by the religious life that sin might be put away ; by the knowledge of law and duty so that lawlessness, crime, and evil-doing might be abolished ; by enlightenment, so that ignorance and disorder might cease ; and all have been humane in trying to understand how pain and disease might be alleviated and cured. In the thoughts of the Bible the heavens have in all past ages had witnesses seeking the well-being of humanity ; and where men have been wilfully ignorant, cruel, lawless and merciless, they have testified to the reign of evil, and that earthly spirit that has been enmity to God. It is necessary to recognise to the full the blessed works of the heavens ; and it is not needful to take away the honour bestowed upon those who have been on the side of the heavens ; in the law of development it is clearly recognised that at certain stages men become co-workers with the heavens ; thus a heathen man in the advanced stage of his realm of life may be a long way in advance of a Jew in the low stage of his religion ; and the first Jew, the father of the faithful, was a man at whose feet Christians might sit and receive blessing. What men require to observe is that former conceptions as to the heathen ; and texts which seem to state that only in the Name of Christ is salvation to be found, may not mean what men say they do ; the NAME of Christ covers all that Christ is, and all that Christ has done ; and certainly the Bible, in the light of the law of development, is not to be narrowed down to the conception of any class, sect, or religion. It is not to be inferred that this means that any religion is as good as the Christian religion ; or that not to profess religion at all is as good as seeking to follow the Christian religion ; it is simply stating what men know to be fact, that the little child in years, or in religious experience, may be nearer the heart of Christ than priests and theologians

who have not the shadow of a doubt that they are the elect, chosen, favourite, servants of God. It is also to state that men have not attained to finality in their religious knowledge ; the wisest theologians are empirical thinkers ; and it is an open question whether the child of experience, young or old, is, or is not, in a better position to be born again and to enter the Kingdom of Heaven.

It is being born again, the spiritual birth, and the consciousness that ought to follow birth that is of supreme importance. It is the heavens and the heavenly that is of account, and not the earth and the earthly. The child is born, lives, sees the open heavens, hears the Voice of God and is in communion with the Spirit ; the pope, prelate or presbyter, may only see things visible and tangible, a Church, a State and a kingdom upon the earth ; they see mere phenomena ; they are lost in the maze of earthly things ; they get encrusted with the earth, so that there is no heavenly vision ; poor men, they are as in the earthly womb ; they need to be delivered, to become the children of the heavens ; and, without this birth, they may be devoid of spiritual life. This being born again is not a question of one religion ; it is that of all religions ; thus men require not so much a change of religious forms, but the change in heart and spirit ; and if this end is attained, then the form of religion may not be of so much importance.

If this practical problem is considered in the light of the method of Christ, and the questions that harmonise with that method, then it is likely that interesting truths may become known that would be of value. For example, it may be assumed that wise men of all classes have exercised themselves in asking, Whence creation, nature, man, good, evil, sin, order, disorder, health, disease, joy, sorrow, pleasure, pain, life and death ? Is it not correct that upon such questions there is no unanimity of opinion ; and that the most diversified ideas exist upon such subjects ? At the same time, is it not true that men have cherished the faith that disease will be remedied, that disorder, evil and sin will be overcome ; and that men will reach a higher state ? When have such conceptions been formed ; and how have wise men expressed their hopes ? Such ideas are to be found all through history ; they have been expressed in myths, stories, parables, allegories and in religions ; the hope has been that there will come an ideal Deliverer to rescue men from evil powers ; and,

this hope is inwoven into the best thoughts of men. Why is it that such conceptions have arisen and have survived races of men ? They are in the spirit and thus spiritual in men ; as desires and aspirations they are immortal and irresistible ; the heavens are in them ; they will not die, they have hope in their heart and patience in their life ; thus men will seek after the spiritual, if the heavens can find a suitable environment in which to live. What is this life immortal that is spiritual ? The wise mystic says it is God's Spirit ; or that it is the word and creation of the Spirit. Wise men say it is the Spirit seeking a temple, a home to dwell in. It is a man seeking for his twin soul ; his help-meet ; his living mate as in marriage ; and to the Christian it is Christ in the soul. Men cannot tell what the soul is ; they only know that in themselves it is not what it ought to be as the home of peace, joy and love. How is it, wise men have asked, that there is disorder and darkness in the soul, and yet there are such heavenly aspirations after what is true, right, good and gracious ? It is here that men look for a cosmos and find a chaos ; they cherish ideals and their ideals will not fit into what they experience and know. How is it that life is like a pilgrimage and not like a home ; and sometimes more like hell than heaven ? How can men escape from their environment, from the earthly ? Some say by the way of ascetism and the renunciation of the world ; others by knowledge, wisdom, enlightenment ; others by a moral life in harmony with ethics ; others by self sacrifice. There are those who jeer and mock at the very idea of men being so silly as to cherish such ideas ; and some have said that it is useless to discuss such problems ; they are not to be solved by the Heavens spiritually, but by the Earth naturally ; thus it is best to float with the current wherever it may go, and ask no questions about the unseen, the heavenly and the eternal. But, as men have found all such advice is useless, the Heavens will not let men sink in the mire or drift with the current ; there is that restless inquiring spirit in man that will ask, Who is the heavenly One ? Who are the Heavens that they thus influence men ? Who will men be like if they seek to be like the ideal ? Who is it that is good, true, right and gracious ? Whereunto do all these questionings lead men ? Even to Jesus, the Christ, the Son of God, the Deliverer from sin ; the Healer of disease : the Restorer of order ; the Life from the dead ; the Way, the Truth and the Life ; the High Priest over God's House, and the

one Mediator bringing peace and reconciliation. But do wise theologians all agree about the unique glory of Christ as Saviour, and His Divine supremacy over all men? Men are guided to Christ, but by what way; and whither will the way lead them if they are His followers? It is the way of sorrow, suffering and sacrifice; it is His Own consecrated way; it is not the way that earthly people know, understand, or love to walk in. To the earthly it is a foolish way; it seems a dark and dismal way; and yet the heavenly followers of Christ say it is the Divine way of faith, hope, patience and love. It is here that there is transformation and transfiguration; the earthly becomes heavenly; the dark and absorbent becomes radiant, white and glorious. Of course the earthly do not see such visions; these things take place upon the high mountain of God; and what the heavenly see is Christ in His glory in Grace; they do not fully understand the vision; and yet they know that Christ is the beloved Son of the Highest, and that it is their life to hear His Voice. Men think upon the transfiguration as the pre-vision of glory; it is a glory they do not understand; but Moses and Elias knew what it meant, it was about the decease and the suffering at Jerusalem; it was what had taken place upon John the Baptist, and what would be the Lord's experience. To the Lord of Grace this is as glory; to poor suffering men it is the dark valley with the great shadow of death over it. He knew and understood these matters, they do not, and this is the great difference betwixt the Master and His disciples. It is the Heavens, by the Spirit, that reveal these truths to men; they are in Him that is true; they conform to His likeness in truth; and they follow in His footsteps as guided by His Spirit.

The conception arrived at, as related to wise men and their wisdom, is that their efforts have resulted in failure; there is no appearance of unity and harmony; and so far as can be seen men may go on for ages with their empiric schemes and never draw any nearer to each other. The solution is chaotic, it will not take any cosmical form, the reason being that men, societies, states, churches and nations, are mutually repellent to each other; and they are repellent and dia-magnetic to the Heavens, to truth, righteousness and Divine Grace. The children of men have had a long time to solve the riddle; they have done their utmost; those who think they have got the solution are opposed by those who know that they have not, and, it may fairly be said

that men are coming to think that the wisest thing to do is to "give up" and humbly ask the Master to give to them the interpretation. Pain and disease are everywhere, disorder continues, sin reigns, and death and the grave only seem to survive. This is the earthly vision ; the Heavens look on, they seem to ask, When wilt men seek Divine wisdom ? When will they lift up their eyes to the hills of God and ask for Divine aid ? When will they realise that the Heavens are their true friends ; and, that trusting in the wisdom of the serpent and the powers that are earthly is folly ? It may be said that men are awakening, some have been awakened, to the insufficiency of empiric philosophies ; thus they have recognised the importance of spiritual consciousness, of personal experience, of inductive, intellectual reasoning, and of deductive verification of order as law ; they are conscious of truth ; that the truth can be found ; that truth is, as science, a question of the relations of thoughts ; and, it is science that has appeared as an angel of light to guide men in the right way.

It may be assumed that if this messenger of light and truth is the servant of the Heavens, then the message will be heavenly ; and the voice of the messenger should be heard and the message considered by those who are able to understand what the message means. It will not do for lewd, foolish, vicious men to lay their hands upon this messenger ; if they do, they may rest assured that the doom of the men of Sodom will rest upon them ; the angel will strike them with blindness, and it will be in vain that they will seek for any door by which the light of truth will reach their blind, dark souls. This angel carries to men a message of mercy and salvation ; and his work is rescue and judgment. This is not a common heavenly messenger ; therefore, it is for men to remember that they might as well think of playing with the lightning as with this servant of God ; they will do so at their peril ; for this messenger is that mighty angel that stood at the gateway of Eden when poor mortals left their home to wander in the Desert ; and, that sword with its double edge is still unsheathed to destroy those who seek to eat the fruit of the "Tree of Life" unless they do so by the right way. The agnostic, the scoffer and the unbeliever may say that these are mere symbols and allegories for children, not facts for wise thoughtful men ; they will do well, however, to be specially careful, for these allegories may reveal truth ; it is at all times a serious thing to be found opposing truth ; because, as men have discovered, truth

will prevail, and those who are opposed to it will be put to shame. Indeed, it would almost appear as if these foolish men were already being punished for their folly ; they fancied that they were in the possession of this angel's sword, and that they could wield it with angelic power ; it is turning an edge against them that they had not foreseen ; they claimed that this angel was their friend and companion, and that all other men would be found to be liars and impostors. It is dangerous to claim Truth as a friend if there is not loyalty in the heart to the Spirit of Truth : it is enough for men to be servants of the Truth ; but if they claim that they alone possess Truth, and that all who differ from them are false and perverted from the truth, then no matter who they may be, infallible theologians, or equally infallible unbelievers ; the result is likely to be that they will come to believe their own lies, and the Spirit of Truth will depart from them. It would almost seem as if this self-asserting spirit is really an earthly one ; it is ego-centred, it is man glorifying ; and thus it must become Heaven repellent and dia-magnetic to what is heavenly truth. When the angel of truth leads men away from the earthly to God and the heavenly, then there is hope that the Heavens will be gracious, and that light will arise in the darkness ; but, it is fatal to turn the face toward the darkness, and to declare that because darkness reigns, and Death and the Grave ends all, therefore, there is no God of Truth that men can trust. It is fatal for men who seem to say they are infallible to do this if they do not possess divine pre-vision ; because, men do make such stupid blunders when they follow their empiric rules, that they are bound to be found out eventually ; the stars, and all the sciences of God are against them, therefore, the higher they have been permitted to climb the more sudden and terrible their fall is likely to be.

If men will companion with the angels sent from the Heavens, and specially cultivate the friendship of science, it will astonish them to find how sweetly reasonable these messengers are ; how loyal and true to duty they have been ; and what perfect trust men may place upon their word. The fear of the Lord is ever before their faces, and thus in all emergencies they turn their eyes heavenward for Divine guidance. With this particular angel it has been a critical time ; he has had a great work on hand ; the men servants he has used have been so ignorant, and often so perverse, that the work has gone on slowly ; time after time

they have been sent back to their first lesson book there to study over and over again the thoughts of God. Time after time they have left that first lesson behind them thinking that they knew all it contained ; and yet at every critical stage of inquiry the angel sends his disciples back again telling them to try again, to go deeper into the thoughts of God, and not to be so ready to believe that the fountain of Life had run dry, and that the Truth of God could only be found in earthly parables. This is the voice of science once more, go back to the creation story : read it again more carefully ; try to find out what it has got to say to the open ear, and the thirsting heart ; turn the face to the Heavens, and it may be that they will be opened once more to tell men something new about the creation of the universe.

This may appear to wise men who know to be very foolish ; and it might be easier to join the pedant and say it is not wise thus to turn back to stories given to children ; it is better to go on to perfection, to stretch out toward manhood, and even to suppose that angels who could give such advice may not be worthy of the deference given to them. This conception is very like that of the story of the Fall in Eden ; for what the angels whispered to men was that they were not to be in a hurry to leave school ; that they were not pressed for time to learn their lessons ; that they should rehearse them over and over again ; and when any difficulty arose to patiently wait for guidance, and never upon any account to take any short cut to become prematurely wise and like the gods. It seems to be just so here, men have not mastered the first lesson that is to be found in the Bible, thus they require to return to it to see if they can find new thoughts about God and His works. The story freely paraphrased runs thus : In the beginning of time, and as related to the thoughts of men, God alone had existence. It was God that created, caused to come into existence, the heaven and also that other lower space of being, the earth. The heaven, it is to be assumed, is ever in heavenly order ; but the earth was a formless chaos, deep and dark. Upon this chaos the Spirit of God moved ; God banished the darkness and the light from heaven shone in upon the earth ; this light was good, it was heavenly. There was division of light and darkness ; the light is the day and the darkness is the night. Thus far the literal words and thoughts ; what about the meaning that underlies the words ? God is the self-existent One ; He is Being ; and apart from Him there is

no becoming and there is no being. It pleased God to cause to become, to begin to be, heaven and also earth. These are not names only, they are ideals ; they are God's First-born and the shadow that accompanies that First-born. But not a mere shadow, because the earth also is being ; it is subsequent to, and yet co-existent with, heaven. It is the physical student who illustrates this revelation by his conceptions of how matter began to be ; it was not matter at all ; it was electric and magnetic rays or lines of force, and with these there came a luminous ray, that is not electric nor magnetic ; for it is that penetrating straight ray or line that passes freely through the densest matter. The electric is as the heavenly, it is in the heavens ; the magnetic becomes manifest in the earth, and the luminous passes onward, it cannot be deflected from the straight path in which it moves. The physical is the parable ; the heaven and the earth are spiritual ; the heaven is in the heavenly places, the earth is a vision that is to become ; it is to take form and become a cosmos, but not yet, to the seer it is as the deep unfathomable darkness. This First-born is Christ, Divine Wisdom ; all that is to become is in Him ; but here the vision ends, men cannot see the relations or conditions of earth, not because they do not exist, but because they are unmanifested. "The Spirit of God moved" upon this that was unrevealed. The connection is betwixt the heaven and the Spirit ; it is motion, the Divine Volition and Will, and the result is Light. This Light is good ; it is Truth ; it is the Spirit revealing Christ. What follows is truth and possible error, light and darkness, and these conditions and relations are like Day and Night. Here the question may be put, as it has been asked by men, Can God reveal Himself, His thoughts, words, works, Spirit, and the effects of the Spirit's works ? Let men turn aside for a moment and ask the physical scientist if he thinks he knows what energy or matter is, seeing that he has analysed atom and electron, to the three lines of force that he has conceived as the resultants ? His answer will surely be that he is unable to conceive how he can know anything of the being that underlies, what he conceives to be the relations of that being ; he simply believes the fact, and he says that intellectually, by the reason, he knows that these relations exist. Can men by searching find out, know by the reason, what the Being of God is ? No ; the result is the same ; this realm of thought is not for the intellect, it is for belief and faith. Can men place in

their co-relations Heaven, Earth, the Spirit, Light, Darkness, Day and Night ? Yes, all these are spiritual concepts ; they tell in what way God has been pleased to reveal his power and wisdom to men ; but what is even more wonderful, the revelation is made in such a way that men do not understand it intellectually ; it is as darkness and night to them ; the earth is from God ; it is co-related with heaven ; and the darkness and night are co-related with light and day. What God is pleased to reveal in this form is not a subject for discussion ; these are, so to speak, statements of fact for belief or faith. If further light is thrown upon the facts then the reason may be used, but in this revelation God utters facts ; and it is not for men to question, doubt, or deny them ; if they do then they run the risk of calling God a liar ; in their ignorance, in the darkness of the night in which they live, they speak and they do not understand what their words mean.

Betwixt this first revelation of creation and the second there is set up, as it were, the barrier of the night ; or rather, the conception may be as in the margin, evening was and morning was, first day. It is not day, it is night throughout, but in the night there is light ; the luminous light that is in the Divine can see these works of God. The second day, or division, is an expansion of the thought, "God created the heaven" ; the vision is waters, a firmament, and that firmament is named, heaven. It is a vision of separation of that which is above ; and, as to time, it is before the earth. As to space, there is definition ; the separated is heaven ; it may be place or person ; it is a sign of hope, as the first day is that of faith.

From the waters there is a separated heaven ; under the heaven the waters are gathered and there is the division into earth and seas and this separation is good. The attention is fixed upon the earth because it is here that development is seen to commence, and that development is conceived upon the lines of seed producing seed ; as fruit with its seed in itself, and all after their kind. In reading the story the child thinks upon the fiat of God, His Will, and the apparent immediate results ; what the man sees is an ideal of the thoughts, purposes, designs of the Spirit, as a spiritual revelation. The heaven is above the earth, but by the movement of the Spirit the earthly chaos is supplanted by the cosmos of the heavens, and this as an order in the earth is in harmony with the ideal in heaven.

With the fourth division of thought, and of time, the vision is not limited to separation and earthly order, or development, it is that of heaven, the universe, the Sun, Moon and Stars ; ruling and dividing, day and night, light and darkness. All this is an extension of the latter portion of the first day ; it is like the soul of nature and of man ; it is the work of the Spirit in creation and in the soul of man ; the scale here is that of heaven, of the universe ; it is Nature as an objective for man to study, and although night and darkness, as symbols, are carried forward in the revelation, they are not conceived as evil, they are good.

With the fifth division there is the creation of the birds that fly in the open heaven and of the fish in the waters and seas ; and they all receive the Divine blessing that they may be fruitful and multiply after their kind. This is as the great intellectual vision that seems to soar in the heavens and go down into the depths ; and it is like that of the third day, it is conceivable as order, and as subject to the law of development. As this revelation is that of spiritual power, therefore there is blessing, fruitfulness and increase.

With the sixth division it is the earth that brings forth all kinds of creatures that live after their kind, and this also is good. But the great work of this day is the creation of man in the image of God, as male and female, with dominion over all creatures ; and with the blessing of God resting upon them. They also are to be fruitful, to multiply their kind, to replenish the earth, to subdue it to order and law, with the right of lordship and dominion over all the lower creatures. The earth is their inheritance ; they are good, and all that they possess is good ; the heavens and the earth are made manifest ; therefore God is said to rest from His creative works ; and man should find his rest in God. This is the Sabbath sign, it is that of rest, and those who find and enjoy that rest are blessed and sanctified. It is in the midst of such thoughts that the followers of science and of Divine wisdom look round and consider the mighty works of God. This is an ideal presented to them ; they do not come to it to learn about the physical sciences ; they come to find out that they came from God ; and this being so, it is surely conceivable that they can *return* by the same way to God. The way of spiritual development is the way from God, in the highest heavens, to the earth ; therefore the way back again is to be found by retracing the steps of development, and by trying

to comprehend, in the faith and fear of God, what God has revealed, made manifest, or done. It must not be forgotten that God and the heavens were in man as created ; for he was in the image of God with lordship and dominion over the earth. The distance betwixt the highest heavens and man may be conceived to be great ; but the heavens and man were para-magnetic, they enjoyed mutual light, and even electric spiritual communication, and thus the spiritual way was open, it was light and day, not darkness and night. By what way was the return to God to be made ? By conscious experience and by scientific knowledge ; by obedience to moral law in the light of truth and righteousness ; and by gaining the knowledge that men of science have sought after for centuries. The way of the law of development in the earth is seen to extend over many millenniums ; the way of development in the child is made brief, and yet the child carries within itself the epitome of the long long development of the ages. The child is awakened to the psychic life ; the man to the intellectual and moral life ; and it is from that stage the man consciously ought to set forth to seek for, and to find, God. The way lies through the earthly ; by the way of the lower creatures ; and by intellectual attainments of knowledge the result being, if man would keep in the right way, the vision of the creation of the heavens and the earth, and all that is represented in symbol by the fourth day of creation. It seems clear that with the vision of creation the spiritual man could not rest satisfied with visible things. There is in creation, in things visible, the voice of the Spirit of God : the Spirit expresses the thoughts of God in the things that are seen, and in the correlative thoughts in the soul ; thus there is not any spiritual difficulty in going backward from the works of the Spirit to the thoughts of the Spirit ; and to conceive the thought that the Spirit of God is the Spirit of Christ, the Ideal in the heavens ; and that the Ideal is the Image of God and the First-born in Creation. This is a conception of how man could have returned to God, in the state of innocence, by manhood to Christ ; and what he would have found upon the way would have been that Creation, Nature, was in harmony with his own being ; and that the Ideal, Christ, is the One of Whom he is the image. Whether men are able to perceive the trend events have taken or not, this is the vision of the future ; this is the way in which science is guiding men ; and the method of Christ is the means by which this unity and

harmony will be made manifest. What men have seen in the past in history is earthly men who lost their innocence and went astray ; they opened their ears to the subtle serpent and they were beguiled ; they have wandered in the great desert of empiricism, seeking for the knowledge of both good and evil, ambitious to be like the gods ; and falling from the heavenly to the earthly they have sinned against God ; they have rejected Christ, and they have despised the Spirit. They have been dia-magnetic to the heavens, ego-centric and earthly, and thus history is full of the records of the darkness and of the night that have fallen upon the sons of men.

Thus it can be discerned that the Creation story is a great revelation from God ; this is made in harmony with those lines of thought which men have discovered to be the nature of things, and how men are eventually compelled to train their thoughts if they would think truly upon the lines of experience and of science. As so clearly explained by agnostic philosophy, there is the ultimate, conceived as the unknowable, and there are related ultimates which are conceivable as first principles. This Unknowable is Being, God ; and it is God that reveals the related ultimates in the first day of creation as heaven and earth, Spirit movement, Light, then there follows that strange break in the revelation in which there is division, schism, difference ; the Light may become either light or darkness, and the results will be day or night. In other words, God is the ultimate of all thoughts, existing before all beginnings, and the First Cause producing all effects ; but men are utterly unable to conceive what God is as Being. He is the One that is incomparable for the simple reason that man cannot find in his soul, in Nature, or in revelation any concept that can be compared with Him. This simple concept seems to be difficult of apprehension by many ; it is that of final analysis, the end of all reasoning ; all ends in ONE, all is ONE, and as there is ONE only there cannot be comparison. Further, as the *real* behind all phenomena cannot be known by the intellect of man, so it must follow that the REALITY in the ONE is inscrutable. Comparisons can be made with things, or thoughts that are known, related or correlated ; but with the Almighty, the Eternal, the All-wise, there is no comparison that is conceivable. The importance of this thought is very great ; it is not only an ultimate of thought, it is the greatest of all limitations ;

it is a boundary that no created being can break through ; it is the Light inconceivable, and it is the darkness inscrutable ; and if these words have any meaning to men, they will think twice before they are so foolish as to try to enter into what they represent. The related ultimates as concepts are different ; they are conceivable as principles, or as seeds of thought, transcendent facts, but there is not about them that sacredness which, it is felt, surrounds God. The days in creation arise out of these seeds ; thus the second day reveals heaven with the earth in that dark chaotic condition that cannot be seen or expressed ; it belongs to heaven, yet it is not heaven ; and what it will become is left unrevealed. The third day is that of Spirit motion with all that is thought of as the attributes of the Spirit ; and the fourth is the manifested creation as Light, with Sun, Moon and Stars in their order, for rule, and with governing power. This is the order of Creation, God, Christ the First-born and the Archetype of all being, the Spirit of Truth as revealing Christ, and the work of the Spirit as Light and Truth in creation. The ideal is Divine, it is that of the Heavens and heavenly, and thus except in the chaos of earth, not made manifest, the aspect of thought is above the earth and spiritual. The fifth day synchronises with light and darkness, or truth and error ; the parable of the open heavens in which there is room for the highest flights of the imagination, and the deep waters and seas where darkness reigns ; the intellect of man is able to move in all related conditions, and these, according to their relations, are true or false, light or dark. The sixth day is signified by day and night, thus carrying forward the symbols of Sun and Moon, as rulers of day and night, and as the rulers and as the dividers of what is light and dark. There is implied in these symbols this very important conception, that the unity and harmony of heaven and earth terminates with creation ; and when man with intellect and a moral nature appears upon the scene, then this must be recognised ; because, this being, in the image of God, is actually a god, in the human sense, as possessing spiritual will power, as knowing intellectual relations and conditions, which the lower creatures do not ; and as possessing power to use that knowledge as a conscious individual person. What this god-man even as a creature of God may be permitted to do is not revealed ; the symbols of light and darkness, day and night, convey the knowledge of the facts ; and, so far

as the story of Creation carries revelation this interpretation is in harmony with the known facts.

It is here that the great cleavage comes in that separates agnostics and unbelievers from those who cherish faith in God and fear His Name. The former confess themselves to be the products, the followers, and the disciples of Nature ; they express their thoughts as if nature was a mechanism ; as if the iron laws of the machinery of nature were inflexible and unchangeable : and seeing they are involved in the evolving machinery, it must follow that they are under the law of necessity, that freedom of the will is not admissible in the constitution of man, and that spiritual liberty is a figment of the imagination that has no real existence. They do admit that order and laws exist, but these are as tyrants men are compelled to serve ; and the wisest thing, as it appears for them to do, is to take all possible care that the chains they wear do not gall the flesh and nerves. If they must comply with the will of the tyrants they serve, willingly or unwillingly, they decide to take as much as they can of the pleasure and happiness that are to be found ; and to avoid pain, disease, disorder, and all that is unpleasant and that tends to sorrow and suffering. It is to be hoped that this representation of the ideas of agnostics is a fair one ; it is their open confession that they do not believe in God ; that they consider all religions and religious beliefs to be superstitious folly ; that Nature is as god, but not in any personal sense ; and thus freedom, liberty, conscience, duty, moral law, sin, redemption from evil by Christ, the work of the Spirit, a spiritual world in the Heavens and God, are all myths, stories invented by selfish, wicked men for selfish ends, thus incredible and not worthy their consideration. Whilst recognising to the full that agnostic unbelievers have found satisfactory reasons which seem to satisfy themselves in their present mood of thought, and, that they honestly express the thoughts they cherish, it is not out of place to suggest that there is room for them to doubt the conclusions at which they have arrived ; that they might do well to reconsider very carefully all their arguments : and that they give very special attention to psychology, to consciousness, experience, the will, scientific order, in no limited physical sense, and, what is really embodied in the conception of law. If they find that the Unknowable, the Power, the Being, that underlies Nature, is really immanent in Nature ; then surely to build upon a foundation that they

reject is not wise, consistent, or reasonable. If they continue to maintain that they are only machines moved by necessity, possessing no freedom of will and no spiritual liberty, no sense of duty and responsibility then practically they contradict themselves, and reasoning with them is out of the question. They will not see or try to understand the parables of Nature ; they reject and deny the testimony of their own consciousness, and they reject revelation, or any means of gaining knowledge that is not in harmony with their own thoughts.

The revelation of creation leads the thoughts of men step by step in the direction that has been suggested ; and it has to be recognised that the story is heavenly not earthly, spiritual and not natural. It is an ideal creation of the Spirit to the spirits of men, and they are required to consider what it means and how it can be understood. The vision being ended, and rest found in God, there is as it were, a pause for consideration and then stillness is broken by the revelation of the generations of the heavens and the earth. The meaning of this is that there is the falling back in thought to the creation vision of the second day, to the First-born, the Arch-type of the heavens and the type of the earth as correlated with the heavens. It ought to be remembered here that the phraseology used places the Creation story and the whole Bible within the spiritual realm of truth ; because, as men well know, words, types, signs and symbols are all spiritual ; they are the intellectual spiritual products of men that are spiritual ; they are above nature, or the savage that is degraded and seems to be almost sunk into, or emerging from, the state of nature : even barbarous peoples, those men who use words and signs to express their thoughts, do so as spiritual beings. The symbol words, Heavens and Earth, must therefore be understood to be spiritual signs ; they express the thought that relations exist betwixt them, that, in some way, they are correlated ; thus the generations of the Heavens and the Earth are the development, the expansion, of the conception in the second day of creation. Further it is important to remember that as these revelations are spiritual in their nature, they are addressed to, and to be considered by, men who are intellectual and spiritual. These stories are not myths made up by wise men to amuse children, they convey grave messages of life and duty ; and unless they are so studied it is not possible that the students can understand them. It is to be assumed that the conceptions embodied

In heaven and earth in the Creation have been considered, pondered upon in the soul, and that there is preparedness to enter upon the consideration of the generations of the same names ; it is not dead symbols that are being studied but living realities, and it is the living that arises out of the living that is important. Students must conceive themselves to be developed to the intellectual and moral stage of being able to see, know, and understand, truth and error, good and evil, or light and darkness, day and night ; and the generations before them are an object lesson in that realm in which they live. They possess the key to these problems by their studies in the creation story, and thus they begin to apply it to these generations. The Heavens are living : the earth is a dusty desert and no man can be seen upon it. The Heavens create the body of man out of the dust ; into the human form they breathe and man becomes a living soul.

2. The living man is placed by the Heavens in a living garden.

3. In that living garden there is spiritual order as law for spiritual guidance.

4. In that safe place man was as safe as he could be ; there was the light of truth and the life of love in this garden, and they are true help-meets.

5. The danger for man does not lie in the light and the day, but in the darkness and night ; in subjection to cunning, lustng, desire and ambition, or what is the earthly. To prefer these is disorder, lawlessness, sin, and when law is disobeyed the heavenly is made subject to the earthly.

6. Man sinned ; the earthly gained the supremacy ; with his will he sinned willingly after due warning ; this is man's sinful state and what is known as the Fall of Man.

7. The Heavens seem shrouded with heavy clouds of judgment ; they break in mercy upon poor sinners, and the Seed is promised that will destroy evil.

8. There must come a new conception in time ; and thus only by sorrow and suffering, can salvation from sin be found. The generations of the earth are known ; they are Cain and murder ; the offspring of Cain and those who come to boast of their evil deeds. This is the objective lesson ; the heavens and the earth live, and their generations will exist side by side in mortal conflict upon the earth. Add to this the generations of Adam, and the results are the heavens as indwelling in men for their regeneration ; they live and their special generations are Enoch and Noah ; whilst those of the Earth are the chaos that is earthly. Just as in the first day of creation there is God, heaven and earth, Spirit movement, Light, light and

darkness, day and night, so here there is found God, the heavens and the earthly man ; the Spirit and the garden in order with its trees and fruits ; light, life and love ; temptation, misrepresentation, subtle questionings, or light and darkness : the day of mercy and judgment and the night of the future.

As the third day in creation reveals seas, the earth, grass and fruit trees after their kind, so the generations of Noah are the spiritual thoughts about the Ark, salvation, the seas as a flood, the new earth, and a new race to take possession. The Heavens work for salvation ; the Earth for evil, wickedness, destruction ; the Heavens survive, the earth is judged and punished, and thus a new spiritual era dawns upon the earth. This is conceived as a great Spirit movement ; it is always the Spiritual life that survives in every new order made manifest. The fourth day in creation is Light ; the works of the Spirit of God are the sun, moon and stars, as dividing, ruling and governing ; all these find their counter parts in the sons of Noah and in the division of the earth amongst the sons of men with all the powers they possess for ruling and governing. The heavens and the earth are in them ; and the end of the earthly is chaos and confusion, night and darkness. Shem and Terah in a similar manner synchronise with light and darkness, day and night ; and with Abraham there comes the seventh, the day of rest, when the heavens find a resting place in a man. This line of thought has been carried out in the generations in the nation of Israel ; in the spiritual generations in the coming of Christ, and in the Christian age ; what is required is not further explanation as to the harmonies that exist in the first day of creation ; in the days of creation ; in the generations in their series ; in the generations carnal and spiritual ; but what men are to understand as to the meaning of light and darkness, day and night ; and, in what sense sin, disorder, disease and death are to be conceived as the generations of the earth.

God created the heaven and the earth ; the first is conceived as a cosmos, as in order and subject to law ; the second is as a vision of chaos, and yet it co-exists with heaven ; and it is the bringing of the chaotic earth into a cosmos that is the subsequent revelations in the stages of creation. The history of the earth in the Bible is that of its progress from chaos to cosmos in the regeneration or re-creation of mankind ; and thus the ideals that underlie the two are the same. The history of creation,

as a spiritual ideal, is given in epitome in the first chapter of Genesis ; it is a summation of all the past put into a germ in which there is life spiritual. It is what man requires to know about God and His works ; thus it sums up the past in a few lines of thought, and it is the fitting introduction to the new book of the new creation. This kind of epitome is traceable throughout the Scriptures, it is the summing up of a past era, in a few thoughts, as the connecting link betwixt the past, present, and future. All history in this sense is one great development ; but the time is so long and the field of thought is so wide, that it is necessary to make these breaks which, in a sense, are new beginnings. The generations of the heavens and the earth are a continuation of history and of development ; they blend in their constitution, experience and prophecy ; they are living spiritual ideals, and thus there is not any visible or real critical means of separating what is thus united together. The sciences that deal with the physical, psychical and moral kingdoms of thought are not called into operation in the Bible ; they are left for men to study when they are able to undertake this work ; and it may be assumed that the science of the Bible will also be studied in the same way when men have been prepared by the Spirit to understand this work of God. The heavens being above, as order and law, it would follow that from the heavenly side the sciences are all known and understood as the Divine Will of God ; and what is required for the earth is that men should be brought to know the heavenly, or science, and thus attain to Divine wisdom. Looking at the subject from this stand-point it can be seen that scientific knowledge is of great importance ; and it is so because this revelation is not of the patterns of things in the heavens but of the true relations and conditions that exist in heaven. When there is not a true knowledge of the method of science as the means of inquiring into what is true, right and good, it must follow that experience and empiricism will make many mistakes, simply because the reasoning is empiric and earthly, and egocentric and limited. The man who possesses a little knowledge of physical science is far from being infallible ; there lies before him the psychical and moral sciences ; and, above these, the strange science of the Kingdom of Grace, that to the earthly uninstructed mind may appear to be foolishness. In the same way mental and moral students and theologians, who study the Bible from the stand-point of empiricism, may fail to

recognise the greatness of the revelation that has dawned upon men in the physical sciences. All true scholars and wise students will see the necessity of patiently working for scientific results in all the divisions of knowledge ; and it can only be when the sciences converge together that the darkness will pass away and by science there will flash forth the glorious light of truth that is heavenly. It is to be observed, as a fact, that scientific thinkers do think and act upon this principle ; they are firmly convinced that order exists throughout nature, and that the knowledge of that order will constitute law. It ought not to be difficult for a physical scientist to grant to mental and moral students that the results of their labours will be order and law throughout the psychical and moral worlds ; and that it is even possible that the Bible may possess an order and laws which as yet men do not comprehend. It has been conceived that order is heaven's first law ; and this is to say that if men only knew things in the heavenly way, then they would be convinced that wherever disorder, disease and demoralisation exist, there the earthly reigns and the heavenly is not known.

If these thoughts are applied to the three great books that God has given to men it may be that further light will be thrown upon this problem of disease, disorder, sin and evil. If the book of Nature is taken, and, in the light of science, inquiry is made as to the problem of evil, is it not becoming more and more plain that evil, disorder, and disease, are being driven backward into the darkness, and that wherever the light of science comes no room is found for these intruders into the cosmos of the heavens ? If the province of the physical creation is taken as an example, it is seen that the sciences are all set down in their due order, and thus the conception that evil, as embodied in matter, or in energy, in physical elements and atoms, or in forces, is not admissible under any form. The relations and the conditions of what is physical are largely known, and the testimony of science is that these conform to order and are subject to law. It is the same with physical life ; it is order, law, development, and if disease is found to exist, it is not in scientific order, it is something that has intruded into the realm of life ; it perverts healthy functions, and destroys what is organised ; it works for degradation and disintegration ; thus whatever the disease may be it is not in harmony with the heavens, order and law ; the earth has become regnant and if the disease continues then the dust will

return to dust. If the realm of the spirit in nature is considered, apart from all theories that are empiric, and by trying to follow experience and science, then it is difficult to see in what way evil comes into what can fairly be conceived to be the relations of the spirit in the psychic world ; here also there is from the scientific side the order of development by gaining knowledge through the organs of the special senses ; there is perception of images, translation into thoughts, the thoughts as they are related and correlated and the conscious spirit as the knowing comparing agent. The psychical mind, or the soul of nature, has a collective existence apart from the individual man ; all that has been conceived by nature is in that soul, and it is from that soul that scientific men read the history and mystery of development as in an open book. The conviction is growing stronger that all this, if seen from the heavenly stand-point, would appear different to men ; thus the question can be raised whether this darkness that is in nature is really that of a chaos undeveloped and unconscious, or if it is that man being chaotic in his own soul, he is unable to see the heavenly light and truth that is in the soul of Nature ? It may be assumed that to the heavens, and to science, the macrocosm of nature, if men but knew the truth, and if they could see, perceive, and conceive, the works of the Spirit, this realm is that of light, and that all the powers therein rule in truth and righteousness. It is not advisable to continue the study of this book in the higher moral and spiritual sciences ; what has to be recognised is that these sciences are assumed to exist ; that although to men they appear as chaotic and earthly ; the conviction is that they will be found to be heavenly, all in their due order, and all subject to Divine law.

If the book of Man is opened and studied, as correlated with Nature, it is plain that the same conceptions will arise as to the order that exists in the physical world ; evil, sin, disease and disorder, are not physical, as seen and interpreted by science, and, as viewed from the stand point of the heavens ; it is when the earth and the earthly gain the supremacy that these intervene ; and it is given to men to enquire why this should be so ? Let men inquire honestly whether by experience, or by the way of empiricism, there is any chance whatever of their being able to solve this problem ? So far as can be seen the answer must be that there is no appearance, in any direction, that they could attain to the end desired. It is here that science, as an angel

of light, is going to be of inestimable value ; it is not a torch that this angel holds in his hand ; he comes with a face radiant like the sun, and wherever he shines in power and glory the darkness is dispelled, the night is gone and the day has come. To be able to make such an assertion as this even whilst the spirit of man is dia-magnetic to the heavens, and the soul is still as in the chaos of darkness and the shadow of the earth hovering over it is very extraordinary. This is another form of faith than that possessed by Abraham, it is a scientific faith that sees the unseen ; that perceives the fulfillment of the promises, and that actually takes possession of that heavenly country which Abraham saw afar off. Scientific men have actually been eating the luscious grapes and fruits of the goodly land, and they did not know it ; for wherever scientific truth is known by men, they are eating the bread of the heavens, and drinking the waters that came from the Stricken Rock. As with the book of Nature so with man, and the book that he finds written in his own body and soul, the fact seems to be proven that by the way of experience and empiricism the Heavens cannot be discerned ; this can only be attained by the light that comes from science, because science gives the explanation of the Divine order that is in the heavens, and, that order, when spiritually recognised, is Law and the Will of God.

Seeing that Nature and naturalism, man and empiricism, fail to reveal to men the higher sciences that are spiritual and heavenly, it is necessary for them to turn to the third book, the Divine revelation of Grace, by faith, as found in the Bible, and by the method of Christ, try to discern in what way the heavens have, even whilst apparently losing in every conflict, been actually conquering all along the line and all through history. The peculiarity of this struggle is that it has not been where men supposed it to be, and, that the victories achieved by Grace have not been in the region of the visible, the natural, and the earthly. The heavens have had one ideal all down the ages ; men have been prepossessed by a lower different ideal ; and, by means of the lower, the higher purposes of the heavens have been attained. This is a paradox, and yet it is actually what has taken place as students of the Bible will easily discover. The ideal of the Heavens in the realm of Grace is laid in the seed, in a conception in sorrow, and in experiences of suffering and death ; the ideal of the earth has been the visible kingdom and

power and the earthly birthright ; and Christians are actually found in all the churches who seek for the visible, the natural, and the earthly, in preference to the life of faith, the pilgrimage in hope, the struggle in patience, and the life that in sorrow and sacrifice is filled with the love that is Divine. Under the veil of experience and empiricism what is earthly and as a womb, the heavens have generated the heavenly seed. The visible and the earthly have, as a rule, been rejected by God as soon as manifested ; and these have claimed the rights of the firstborn as heirs to the inheritance, being ignorant that such a rejection had taken place. So many examples of this have been given that it is not necessary to enter into details ; the heavens have prevailed, not by great empires, favoured kingdoms, or self-glorifying churches, but by the despised, the rejected among men and the gracious, meek, and patient remnants ; thus the wonder to men is that the heavens have prevailed, and that the earth, whilst apparently prevailing, has really failed and been fighting a lost battle. The Kingdom of the Heavens and of Grace is not like empires, kingdoms, and great visible churches ; it is like the permeating leaven that has been leavening humanity ; or like the little living seed of the mustard tree that grows and spreads out its branches until it gives shelter and lodging for the homeless. What is the earthly like ? Even like the silly sheep that went astray upon the mountains and could not discover the way back again ; like the lost piece of money with the stamp of the Heavens upon its face, that had lost the consciousness of being lost ; or like the two brothers alike in their selfishness and self-seeking ; but, it is the younger brother, the prodigal, that finds his way back to his father's home and heart.

What then is the testimony of the Bible, this third book, which men are privileged to study, about the problem of evil, sin, disorder, disease and death ? It is that man is the creature of God, subject to order and law, and capable of being taught and educated, in the way of truth and righteousness. The creation story does not express the conception that man is a fallen creature ; but it does suggest the truth by the symbols of light and darkness, day and night, that man may possibly fall from the light of truth into the darkness of sin ; and, from the day of the moral life into the night of sin and shame. Further, there is conveyed the thought that the lower creation is not in perfect harmony with Divine order and law, because the man receives authority

to subdue what is disorderly, and to have dominion over what is not law-abiding, and conscious of the Heavens. It is only the man in the image of God that is thus conscious ; thus sin, as transgression of law, or disobedience to God's will cannot be applied to the lower creatures. This aspect of the question, however, is not to be forgotten that in physical nature the outward forms to be used for study are given to men ; and, that in these there can be traced the law of development. This is observable in the correlated forces of nature, in the realm of chemistry, analytic and synthetic, and in spectrum analysis. The ideal is also found throughout the realm of physical life where many stages of development are traced culminating in man. In psychology also the lower creatures are endowed with sensation, perception, reception of images, ideas and thoughts ; and there is in them that mind which is receptive of the concepted relations of sensation, images and thoughts, necessary for their existence. Up to this stage of being, of development, the lower creatures, and man, are conceived to be in the same likeness ; they are of nature and natural ; in other words there is no spiritual consciousness of the Spirit, or of the words of the Spirit ; the consciousness is that of the earthly ; and there is want of power to rise to the heavens and the heavenly. It has been conceived that God, the First Cause, exists as Being ; Christ, the Heaven, the Archetype and Ideal, is the First-born, the Emanation from God, and linked with Him, but unmanifested, is the earth as chaos, dark and deep. The Spirit moves, revealing Christ ; and thus the Spirit in wisdom is Designer and Purposer. The Spirit works and the physical and psychical creation becomes manifested in harmony with the Archetype Ideal in Christ. This creation is conceived as Nature ; it is nature as subject to spiritual order and law ; but as unconscious of Cause, Ideal, of Spirit, thought, and of order of work. Nature is conceived as God-caused, as conformed to Type, as an involved spiritual conception by the Spirit Architect ; and thus the work of the Spirit is the temple of the universe and the temple of the soul in man. Here the higher development takes place ; the man unconscious of God becomes God-endowed with intellect and a moral nature. For what purpose ? Even that the man may become conscious of God in truth and righteousness. The psychical involves the physical as spiritual forms in the soul ; the man as knowing and moral has this lesson to learn, in what way from the natural,

aided by the Spirit, by the intellect and the moral nature, the thoughts and work of the Spirit, the Ideal in Christ as the Image of God, is to become known. This is equivalent to saying that the intellect and the moral nature of man is as the Breath of God ; the man inspires, drinks in, the works and thoughts of the Spirit ; and the man finds himself to be in the likeness of Christ, the Image of God. The Bible revelation is that man is thus endowed ; that he sinned by disobedience ; that the will of the self, or ego, was opposed to the Will of God ; and it is this fall that lies at the root of all the evils man has brought upon himself and upon mankind. To revert to the symbolism of the first day of creation, in man light was embodied, incarnated, even Divine truth as the work of the Spirit ; this light was the very life of the man, it was his being ; but when the day of trial came he preferred darkness to light, and thus his deeds have been evil. This is the explanation of the terms light and darkness, day and night ; when the creature will is opposed to God's will, and there is disobedience, this is like dia-magnetism in the physical world ; and the man so foolish has chosen the path of darkness, and the long weary night of the Desert. The conception in the Bible is that this struggle betwixt light and darkness has been going on since the Fall of man, because it was then that Christ intervened as Saviour-Seed ; the Ideal Heaven Type was revealed as the heavens to save that chaos of earth so deep and dark ; and, as can be understood, this is not so very strange seeing that man was bone of His bone, flesh of His flesh, spirit of His Spirit, and being of His Being. When men find themselves standing and contemplating this marvellous truth and the law of development, the great wonder is not order and law ; it is that the Divine Son, the Ideal of all good, should link His fate with creatures so utterly unworthy, who had been found guilty of despising their birthright and of disobeying the Divine Will. Perhaps it is one of the marks of the mercy, the patience and the grace of God, that the true facts of the Fall are preserved in symbol form ; what men see in history is the ever-recurring varied forms of the same facts ; and what honest men, with spiritual experience, will confess is that in their own lives the same things have happened over and over again. In a sense it is true that the race of mankind has been biologically and historically involved in the Fall of the first parents of the race ; but men do well to remember, that since entering upon manhood they too

have fallen wilfully, and repeatedly, and thus they are personally involved in this problem of sin and evil. On the other hand the truth is equally clear that no sooner was the entail of sin brought in, as man's inheritance, than the heavens came to the rescue to reveal the new way of life in the promised seed that would crush the head of evil. It is taken for granted that men have been at a disadvantage in this their heritage of evil ; and they do not forget the fact ; but how little have they prized and understood, as they ought to have done, that other heritage of grace, mercy and peace revealed in Christ. Men have been too ready to think that the privileges they had received were as debts due to them ; whilst outcast prodigals who had left the Father's Home had no rights and no claims. Men have heard of Jews and Christians who could talk glibly enough about their inheritance of covenanted mercies, and of the special privileges they enjoy ; whilst asserting that poor prodigals have no rights and are not favoured by God. Foolish, self-conceited creatures, how little do they understand the yearning longing heart of the Father. He sees them when they are afar off ; it is His grace and love that draws them homeward before nightfall ; and it is over such that the Father is compassionate, and the angels of God break forth into songs of gladness and rejoicing. The Bible requires to be studied anew in the light of the law of development ; and specially in the light of the method of Christ and the work of the Spirit. In the past men have seen it as children, by the light of experience ; or by the cold empirical dogmas of theology ; now it is to become a living Word speaking to living men, and in the generations in their onward development they will learn what the love of God means ; and, what the heavens have done for mankind. In a sense what is here suggested is not new ; what men had never discovered and experienced ; it is only trying to look at this subject of Christ's great work in the light of His method of thought, in a way that the Spirit of Truth deems suitable for this age. The Spirit of Christ summed up the same problem nearly 2,000 years ago in these thoughts : "Now the works of the flesh (the earth) are manifest which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Whilst "the fruit of the Spirit (the heavens) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness,

temperance ; against such there is no law." The story contained in the Bible is the record of the earth and its generations and earthly works ; and against these the laws of God and man, of heathen, Jew and Christian, have been uttered with no uncertain sound. The light from the heavens has been made clear enough to condemn such deeds ; and also to teach men that the fruits from the Tree of Life, in the heavens, have proved themselves to be what men require ; against which there is no law of God or of man. These fruits grow upon the Tree of Christ's Cross of Sacrifice ; it is there that the passions and lusts are crucified, and such fruits are found in those who live and walk in the Spirit of God.

It is not an easy matter to close in and grapple hand to hand with this power that is of the earth, that has lorded it over poor mortals so mercilessly in past ages. Men have personified the evil power and named it the devil, Satan, and many similar names, and it may be assumed that this was necessary, and may be necessary still, for the purpose of education. It may be that there are principalities and powers of evil, as conceived by Milton, but it would not seem as if the thoughts of men were turning in that direction with the expectation that science would give them assistance in such a quest. If the thoughts of men were converging upon the discovery of a spiritual Satan, it may be suggested for consideration that their faces would be turned in the wrong direction. The work of science is not directly to discover the devil and evil ; these are known, and so well known as not to be worthy of special study ; what science seeks to find is truth, goodness, righteousness, grace and salvation ; and it is about such subjects that the devil has befooled men in the most marvellous manner ; he has made men believe the darkness and put their trust in lies ; he has changed the goodness of God into what is vile ; he has made what is right and just to be wrong, unjust and cruel ; he has mocked and jeered men who had faith in grace and salvation ; and, thus he is the source of vileness, of all that is evil, the devil indeed, with whom men are not called to have any further dealings. Whether these truths are symbol or literal fact is not, so far as science is concerned, of importance, because this devil mars science, cannot bear science, and is turned out of every place where the light of science is regnant. It is what is true, good, right, gracious and beautiful, that belongs to science, simply because in these science finds, is ever finding,

the foot-prints of the Lord the King ; and wherever science finds what is not scientific, cannot be placed in order and conceived as law, there science perceives the dirty stains of the devil's footprints ; but cannot find this devil that makes the marks. This may seem strange to earthly men who would declare that the devil's footprints proved the devil's existence ; and, probably they might reason that here the keen sight of science failed. This point is not worth discussing ; the reply of science would be that, no matter how vile the marks made by the devil ; this lord of darkness, night and lies, dare not meet the King's champion, and to his face say that the Lord is not the King of Grace and Truth. The utter folly of man at the first was to parley with one who could pretend that the knowledge of evil is desirable ; because, as matter of fact, it is not so, never has been, and never will be. What is meant may be expressed in this form : for example, the devil insinuates that evil is a property of matter and men believed that lie ; now science proves that the physical world is not matter ; because, in a spiritual sense, it is Divine order and law, as the Will of God. The devil led men to believe that he could take possession of the bodies of men, women and children, and make them his organs to do his will. Science tells the devil that he is a liar and deceiver, and that what is wrong is disease, perverted unhealthy functions ; and that if the body and its functions were in the enjoyment of health, what God has ordained as physical life, order and law, there would not be any disease. The devil may boast that all evil spirits are under his control, in his service, and thus every man that is selfish, cruel, covetous, proud, impure is his special creation ; but again science says this also is a lie, because there is no spirit that is not derived from the Spirit of God, thus it is not for the devil or man to boast if they have changed what ought to be holy, and obedient to the Will of God, into what is evil and rebellious. The devil may claim that the soul of every man is a dark place ; that his realm is that of darkness ; therefore, where all is dark there he is lord, but to this science can reply that the devil has no conception what the Spirit of God has done and can do in such dark places ; and, that if it were his Lord's Will to send the pure light of science into such souls, what would be seen would not be a chaotic mass of rubbish, the devil's handiwork, but a house of God, almost finished, and ready to be proclaimed as a temple of God. The devil might well assert that wherever the intellect

or reason of man has had the supremacy upon the earth there he has reigned in his subtle, devilish cunning ; but science would declare that this also is false, because many wise, good, true men have not sought to glorify the devil, or self, but to find out the true thoughts of God ; and, that the time will soon come when no man will be so foolish as to believe the devil's lies when the Spirit of Truth will reveal scientific truth, in its order, and thus make the souls of men temples of truth. The devil will assert that all the kingdoms of the earth are his, to be given to those who bow down before him ; and, that in the soul of every man is where he reigns ; but here also science denies the claims and asserted rights of the devil, by declaring that he has been dethroned, and will be cast out of all kingdoms and realms of power by the Lord Christ. It has been said that the devil claims to reign in all churches, and that popes, prelates, priests, and all ecclesiastics are his obedient servants ; to such a claim the reply of science is that the devil may know those who serve him ; but, as to being regnant in the realm of Grace and of Sacrifice, the conception is awfully absurd, because here the devil has been foiled and made a fool of through all the ages, for the simple reason that he has been incapable of understanding what this kingdom means ; how the Heavens have carried on the great work of salvation in those favoured by God ; and what form the consummation of this kingdom will take. It is not necessary to proceed further in this study of the devils claims, or the selfish, egoistic, earthly thoughts, words and actions of men ; what science boldly asserts is that no devil, or man, has *created* evil, but that they have perverted and changed what is good into evil ; what is truth into error and lies ; what is right and just into what is wrong and unjust ; what is gracious, merciful and peaceful, into what is selfish, merciless, hateful and murderous. Evil, the devil, is a monster in the darkness to the scared imagination ; to science it is only a vanishing ghost that will not stay to be questioned ; if he flies thus from the face of the angel servant of Truth, then men may be assured that when the King comes in His Glory not even the shadow of a shade of the devil will be seen.

To advance another step in this enquiry, it is necessary to remember that the realm of Nature cannot help men in the study of this subject ; it is unable to give any answer that men can accept as satisfactory. Nature in the hands of science gives satisfactory answers, in its own sphere ; but in the matter of sin and salvation

and the unity and harmony of all things, it is not wise or right to expect answers from this source. Further, the same may be said of man, as apart from Revelation ; for up to moral manhood, or what constitutes man, no answer has been found by wise philosophers, or ethical teachers. It is the Bible that reveals sin, convicts men of guilt before God, points out the way of salvation and patiently rehearses over and over again, in many forms, what men require to be taught upon this subject. As already pointed out, in symbol words, there is found in the first day of creation, the living germs of thought out of which the whole Bible is developed. These germs live and produce their generations ; the generations live and are reproduced in the nation of Israel ; the kingdom of Israel passes away and then the generations of Christ are seen to have been developed through David, the king, and Abraham, the father of the faithful. From Jesus Christ there is the long look backward upon all that the Spirit of God has done in the world ; He fulfils in Himself all the past ; and He is the beginning of the new age in which truth and righteousness will be revealed and made manifest before men. In the book of Genesis there is the revelation of God, the Father ; in the generations in Abraham, as type, there is found the Fatherhood of God ; and in Isaac there is a typical revelation of the Son of the Father in Grace and Truth. This is the ideal : in the Heavens men find faith ; in Noah hope of salvation ; in Shem patient waiting ; in Abraham, love ; and the end is the dark womb of Egypt within which the First-born Child is developed into a nation. In the story of Israel there is the birth of faith in the redemption from Egypt and the life in the Desert ; there is hope in the possession of the promised land ; there is patience in the development of the Kingdom ; and love is found in the Captivity, the Restoration, and in the birth of Christ at Bethlehem. This is the Son of the Father ; the revelation of the Divine love to men in the lowly Jesus of Nazareth, the Man of Sorrows, the Saviour of Men by the way of the Cross, suffering and death. The age of Israel has gone past ; the Son has come and fulfilled all things ; therefore, the reign of the Spirit begins and what this means is that the Spirit is going to incarnate Christ in Humanity as Grace and Truth ; and, for this end the Spirit has worked among the Gentile nations for 2,000 years to bring about this threefold revelation to men of the gracious thoughts, ideals, designs and purposes of God. This is the epitome of

history as revealed in the Bible. Men say that history is the record of the development of civilisation ; but the Bible says that history is the revelation of God's Kingdom of Grace for the redemption of men from evil ; and if men were to take out of history this sacrificial blood-stained golden thread of Divine Love, they would reduce the whole to chaos again ; because the Bible makes known the redeemed Cosmos that God is about to reveal to men. The chief events in history for the redemption of mankind are to be found in symbol in Abraham and Isaac on the mountain of sacrifice ; in Jesus Christ on the Cross on Calvary ; and in the spiritual rejection of the Bible, as the Word of God to men, by the Spirit. It is in these three events that the powers of evil seem to be regnant ; but it is where evil fails completely to apprehend the Divine purposes of grace and mercy ; it is where judgments fall upon evil doers ; where the light of truth converges into a unity, and out of which there arises the glorious light that cannot be quenched, the life that is eternal, and the love that is stronger than death and hell.

For the clearer understanding of this subject men require to study carefully the four Gospels *in Christ*, as revealed by His life, death, resurrection and ascension into power and glory in the spiritual world ; and the four Gospels *about Christ* as witnessed by the Spirit of Truth. These eight Gospels are the central revelations of the Heavens ; in them the Heavens are thrown open to men ; they see Christ as the Way to Heaven ; and the angels of God as His servants doing his will in carrying to men the heavenly messages of Grace. He came, in His humility, when the world was in the deep darkness of night ; when the Jew had perverted religion ; when the Greek had defamed wisdom ; and the Roman power ruled over men with a rod of iron. 1. Then as seen in the Gospels in their order, in Matthew, the long promised Seed, Heir and King came to His Kingdom. 2. The Man came as seen in the Gospel of Mark, to be the Saviour, Healer and Redeemer of men from the powers of evil. 3. The Spirit-endowed Son of God came, as in Luke's Gospel, to set up His throne and dominion, the kingdom that would destroy Judaism, Greek wisdom, and Roman power, and be the means of blessing to the whole earth. 4. But this Heir, King, Son of Man, Son of God, King of Kings, came as seen in the Gospel of John, with a righteous claim, for He was the Light of Heaven, the Truth of God, the Life of men and the Love of God as Divine Sacrifice. 5. Having thus proved

Himself to be the Light of Truth, it was as the Light of Truth, in the Acts, that Christ was revealed to the nations sitting in darkness by the Spirit, from Pentecost onward throughout the Roman Empire. 6. It was to Rome, the Roman Empire, that the Spirit sent the Gospel as Light and Life ; as the Divine order of thought and as the law from heaven. 7. To Corinth and the Corinthians was given that great revelation of Christ as the Eternal Son of God in His Grace, Majesty and Glory. 8. And, yet again, to this people was given that deeper revelation of Divine Truth by which men may see that the Kingdom of Christ upon the Earth is that of trial and temptation, sorrow and suffering ; and, that out of all these men are delivered, raised to a new Divine life in Christ, and through grace enabled to rejoice as victors over all enemies. It is not so very wonderful that earthly people cannot understand Christ ; they would measure Him by their earthly standards ; and when they are unable to find any earthly measure by which He can be measured, then they say He is an ideal, a myth, a creation of the imagination ; forgetting that the Ideal must be found to create an ideal man, and this Ideal is to be found only in the New Testament, where Christ fulfils, and explains, all the past ; and becomes the Light of Life for the ages to come.

There is this aspect also in which this matter may be considered, as in the light of experience. There is a realm that is spiritually unconscious ; one that is semi-conscious ; and where spiritual consciousness is aroused to consider the truths revealed in the Bible. These, it is hardly necessary to point out, are analogous with the physical, psychical, and moral in nature and man ; with the dispensations of grace in Genesis, in Israel and in the Christian age ; in the latter, not as science, but as having become conscious that the spiritual world exists, and that men are permitted and invited to study its relations and conditions. This problem is not one of development only, it is also one of time's conditions, and of man's environment ; because, as matter of fact, men will find at present upon the face of the earth, nations that have no spiritual consciousness of God ; others that are in the psychical semi-conscious stage like that of Israel in the Desert studying the patterns of things in the heavens ; and those who have left these elements of religion behind them and are seeking after what is heavenly and spiritual. Indeed, it is not necessary to search for these truths among the nations ; they are to be found in every community and in every family. This

is one of the unique effects of following the method of Christ ; it opens the eyes to see not only that the Bible is a living book, the Word of God ; it shows the stages of development, and the conditions under which men are living ; and how they are to be classed as related to their spiritual development in the realm of Grace. If, for example, this conception as to the state of unconsciousness, semi-consciousness, and consciousness is applied to nature, man and the Bible, the analogies will be found to exist ; and it is the Bible only that carries men into conscious spiritual life with the prospect of attaining what they are seeking after. Physical nature can carry men so far ; but limiting nature to the lower creatures with the psychical powers they possess, they are unconscious of God or the life spiritual. Men when raised a stage or two above the lower creatures become semi-conscious of a spiritual world, in which they have their portion ; they have instincts, intuitions, aspirations and desires the lower creatures do not possess ; thus the ideals of truth, goodness, right and wrong, just and unjust, faith, grace, mercy, forgiveness and similar thoughts, enter their souls and are pondered upon in a child-like way, and conceived to be important and worth seeking after. Still this stage of spiritual life is largely objective in character, it is what seeks after unity and harmony betwixt the outward environment and the inward thoughts, with the hope and expectation that if these could be brought to agree, then the heaven sought after would be found in the family, the State, and in the Church with its forms of religion. It is the Bible that carries men beyond this carnal stage ; and it is Christ, in particular, that awakens the souls of men to what is truly spiritual in religion. When He tells men that God is Spirit, and that true worship is inward and spiritual, not local and by forms, then such a conception is like a spiritual seed of truth, and it must live and seek after this ideal of conscious worship by the spirit in the soul. In like manner in the matter of God's will and the will of man ; it is the ideal that is inspired, but the power to perform is very difficult ; to renounce self-will is not easy, and to conform truly to the revealed Will of God is not possible. To the unconscious there is no conception of light and darkness ; to the semi-conscious light and darkness, day and night, have become perceptible ; but to the conscious they are great truths that seem irreconcilable ; and from this stage of the spiritual life it is not easy to believe that they can be explained or understood.

If from this position the attempt is made to try to get clearer conceptions about the mystery of evil ; with all its consequences, it may be that light will be cast upon the pathway. It has already been assumed that evil and sin are not conscious fact in the physical world ; but on the contrary science has made good the assertion that in this sphere of thought the spiritual may be said to reign, seeing that the Divine order has been, to a large extent, discovered ; that this is good and not evil ; and that this order is conceived to be the Will of God as law. In the realm of the semi-conscious, the psychical, there may be said to be at present a kind of twilight in the spiritual world ; it is neither light nor dark ; thus the soul of nature, of man, and of the Old Testament, are in analogous conditions ; there being, however, in the Bible, this marked distinction that here and there light has become radiant, and individuals have actually been awakened to the consciousness of the spiritual life. This can be explained by the law of development and the method of Christ, as seen in Enoch, Abraham, Joseph, Moses, Joshua, Samuel, Daniel, Isaiah and the Psalmists ; they received special spiritual gifts and graces from the Lord, the King ; and thus, they reflected upon mankind the glory that they perceived in Him. It is in Jesus Christ that man, or mankind, becomes spiritually conscious ; that is to say, in a unique sense, He is the Man that is conscious of God as Father, of the heavens, and what they mean ; of the earth and its story of sin and shame ; of the Spirit as the Spirit of God and of Truth ; of the work of the Spirit as Truth and Righteousness, Divine Light ; and of that mysterious light and darkness, day and night, which other men did not understand. To the Lord Christ these subjects were as an open book which He could read perfectly ; but which, it must be confessed, no other man has been able to read. Before His departure He told His disciples that His personal presence hindered their spiritual development ; thus it was expedient for Him to go away so that His Spirit might come to teach them those spiritual truths they were at that time unable to apprehend. These truths are specially, conviction of sin ; the revelation of a perfect righteousness in the spiritual heavens in Christ ; and that judgment has been passed upon the powers of evil. Sin is want of conformity to, or transgression of, God's laws ; it is conceived, and may be explained as actions that are base and evil ; but Christ sums all sin up in this one thought, that it is not believing in Him. This

was the sin of the first man when he turned from the Ideal and took his own way ; this is the sin of every man ; it is rejecting the Will of God revealed by Christ ; and it is the separation of the spirit from the spiritual to the natural, from the heavenly to the earthly. Belief in Christ is vital ; not in the mere Name, Christ, but in that ideal that is in Christ, as obedience to the Will of God from the heart in the spirit of love and self-sacrifice. This is the Christ life ; this is the life where sin is not found ; and the Man that so lived is Righteous and He is in heaven. The Spirit of Truth came to reveal these truths to men ; that Christ is sinless and righteous ; He is the Example the Spirit holds up before men to convince them that they are sinners ; that they need Him to be Saviour ; that as the Righteous High Priest and Mediator they can trust Him ; and that as Righteous Judge He has judged and condemned what is earthly and evil. These are some of the important spiritual truths the Spirit came to teach men ; to make them spiritually conscious of them ; and if this end is attained, of necessity there must follow peace with God, through forgiveness ; the life of faith in Christ, in the widest sense ; the righteousness that is in the heavens and the knowledge that sin has been judged and condemned ; that it has no right to reign in the redeemed soul ; therefore, the new life is spiritual freedom from all enthrallments that are earthly ; liberty to follow in the footsteps of Christ ; the vision of the heavens, with persecution, sorrow and suffering ; and the blessed hope of reaching the inheritance that cannot be corrupted, or defiled, that is eternal in the heavens. This is something like the Bible-conception of the life that becomes conscious in Christ ; He is the Ideal ; in studying, following, imitating, Christ, men become like Him ; and, as they attain to His Image they discover that they are also, in a sense they do not quite understand, being created anew by the Spirit into the likeness of God.

But some men may say that with such thoughts as these they are quite familiar ; they do not differ from the conceptions of Christian men and women, and thus they do not require special study. This may be so, and the conceptions and the conscious experiences of Christians ought not to be despised ; to them they are as light in the dark pathway homeward ; they are true experiences ; thus whilst others, who are earthly minded, walk at their peril in the dark night, they have seen the Light from Heaven and to them this light gives the-

security and safety that comes to those who travel in this pilgrim journey. The advantages, however, in thus trying to study Christ is not limited to the Bible realm of thought : He is the Light of Israel truly ; but He is the Light that gives light to the Gentiles ; and, also, if men could understand His thoughts the Light of the whole world. If scientific thinkers will turn their faces Christ-ward, and ask for His light and guidance, they may rest assured that in His light they will see more truly many things which are as yet dark to them. Indeed, the want of the world is not earthly wisdom, wealth and power ; it is to see Christ, to know His gracious will ; and to follow in His footsteps. In this singular quest after what is light and dark, day and night, men specially require His help ; because it is sin that makes men spiritually dia-magnetic and then the light in them is as the darkness and they do not see or understand His thoughts. If then Christ is taken as the Light to lead men in this quest against darkness, it must be realised that it is the spiritual light that is required to separate these twin spirits that have been linked by strong bonds through many centuries. In Himself this was done effectually ; the darkness and the night were not permitted to enter His soul ; they were kept outside ; and thus knowing as he did the good, true, righteous and gracious Will of His Father, the evil, false, wicked, and self-seeking spirit found no avenue for entrance into His Soul. The work of science has so far cleared the way that the physical and the unconscious do not require to be considered ; and it may be an open question to what extent the semi-conscious can be involved in this problem. The question is really raised when men become conscious of order and law ; it is when they become intellectual and moral that the problem of light and darkness, truth and error, good and evil, cross their pathway. In the light of science and divine wisdom men may reason thus : God is Light, the Light Ineffable, and in Him there is no spiritual darkness ; Christ is the Image of God, the Heavenly, the Ideal, yet He is correlated with the earth so that by Him the dark deep chaos may become a cosmos of light ; the Spirit is spiritual power, movement, design, purpose, to reveal Christ the Image of God in light ; and, the work of the Spirit is creation, the created light, that is to the Spirit Divine Light. Men call this creation Nature ; it is what is subject to Divine order and law ; and to science it has been given to say of the visible creation that, in the Spirit, it is light, as order and law. Thus far revelation,

science and experience may be said on the whole to agree ; thus the result reached is that Nature is not evil but good, revealing as it does the power, wisdom and goodness of God. In thus thinking upon creation there arises the conception that God is immanent in all His Works by the Spirit ; that to attribute evil to God, or evil as the work of God, or evil as the correlative with God, must be ruled as out of place ; such thoughts are not in harmony with the thoughts of Christ, thus they are not to be believed, considered, or discussed in any form. The stage where light and darkness come in is the fifth ; it is where the intellectual power of man is used ; and yet it must be at once assumed that the intellect, as power for reasoning and relating thoughts, is not in itself an evil and sinful power. It is good, it is blessed, and it is spiritual ; thus it is not what the intellect is, but what it may have the power to do that is the question here. It is a strange conception that the spirit of the creature that is not endowed with intellectual power is not considered as capable of committing sin ; but when this endowment is bestowed then the creature becomes man, with power to know truth and error ; that is to know God as revealed under these abstract signs ; and, further, that along with the intellect there is the endowment of a moral nature to know law ; and with this power there is judgment as to good and evil, right and wrong. These powers in themselves are good, they are conceived as spiritual emanations from God ; and man possessing these powers is like God. The man, in this sense, is conceived as arising out of related ultimate principles ; only, in reality, he is not to be conceived as divided, but as one being, and as like God. The man is developed into God likeness, and if all his powers are blended into a united being, then he is spirit and spiritual and not earthly and carnal. Men try to trace the order of development, and this is done in full cognisance of the fact that Being as God, or being, as man, the dependent creature of God, cannot be known by the intellect of man. It follows that the whole order of study is that of faith in Being, and of knowledge of the relations of being in nature, man, and in the Bible. This is the result ; the intellect relates and correlates and conditions all thoughts ; if these are placed in their true relations this is truth ; if the relations are not understood, or related erroneously, then this is error ; the truth is as the light, and error is as the darkness ; and these, though thus linked together, cannot be found to agree. Truth will unite and

harmonise with truth until the cosmos of truth is known ; error will not agree with truth, or with what is erroneous ; and thus error means disorder and disintegration, it is chaos and confusion.

It can be seen that for the analysis of the being of man it is important to recognise those related ultimate principles that constitute his being ; but, for synthesis, to apprehend the spiritual unity in man, then the related ultimates are permitted to fall into the background, and it is from the unity in God that the unity in man is discerned and studied. It would appear as if scientific knowledge in its fulness could not be attained by man until this line of analysis has been followed ; he may seem to be operating upon eight distinct realms of thought, that seem to exist as separate existences, but the result is constant convergence in each realm until related ultimates are reached ; and these when they converge in the light of the method of Christ reveal God in Christ as the Image and the Ideal of God. It is here that the distinction betwixt the intellect and the moral nature of man is made manifest ; because, as explained, the intellect is the power in man, by the spirit, to discern order, to analyse all relations of thoughts, and thus, out of an apparent chaos, to bring about order so that the light of Truth in the heavens will be brought into harmony with the light of truth in the earth. The earth has become transparent to the heavens ; this is as spiritual para-magnetism, therefore it is light. The physical student who has given special study to the science of optics, light in its manifold relations, is the man who ought to understand this matter ; this parable has been his delightful study, and here emerges what the parable means in the spiritual world. Here, however, it may be well to utter a word of warning, just as the operations of light are limited to a definite method of a physical force in its correlations, so the intellect of man is also limited to order, in the light of truth ; thus it will not do to conceive the thought that the intellect will solve all problems and all relations. It is only necessary to point out that light, as a mode of motion, is conceived to be atomic and possibly within the range of the chemical elements; whilst electricity is etheric, it transcends in its modes of motion that motion conceived as light ; and in this region the latest discoveries seem to point in this direction that electricity and magnetism govern motions of light, and that there is in the heart of these powers an emanation ray that can pass through iron as easily as light passes through glass. It is

not suggested that physical scientists operate upon nature with a power that is different from the intellect ; the parable is that men ought to be careful when they attempt limitations ; because there may be powers above the intellect that they do not understand ; and, it may so happen that in the Heavens, the heavenly places of thought, men may be permitted by the Spirit to reach back in their thoughts to electricity, magnetism, and to emanation, in other words, to the Spirit, Christ, and God.

The conception reached is that just as crystals in a certain position are dia-magnetic and that the light will not pass through them, so man if spiritually dia-magnetic to divine truth then there is no light in his soul ; it is in the state of darkness ; but, as when the crystal is turned to the right angle the light passes freely through the crystal and it becomes para-magnetic, so when man is spiritually para-magnetic, in harmony with the thoughts and will of God, then the light of truth is his portion, and there is light in his soul. This simply means that as the crystal in its relations is changed to the light so it is light or dark ; and, as man is changed in his relations to Christ, so the light of Christ is refracted or rejected, and there is darkness ; or, it is received, passes into the soul according to spiritual order, and the result is the light of truth. From this parable of physical nature, there arises at this point a new phase of psychological study, and it takes this form : man is not in his fallen state para-magnetic ; he is dia-magnetic to divine light and truth ; nay, more, all nature is dia-magnetic, as known by man in its relations ; that is to say, from his point of view, nature, what is earthly, is subject to the earthly and not to the heavenly. This must be how nature will appear to him so long as the earthly reigns in man and nature. The spirit of man is here conceived as dwelling in a limited earthly sphere of life ; and the dia-magnetic spirit and its dia-magnetic environment in the body and nature are in their correlations similar. The spirit does not dwell in light but in a dark prison house, and what light reaches the soul is refracted and becomes darkened. This is true of man in his present state ; and, it is the truth as to all the lower creatures ; they are earthly, and they have not been provided with what would enable them to enter into relations with the Heavens. With man it is different ; there was given to him this spiritual medium that could come betwixt the spirit and the Sun of Righteousness, and this power, or endowment, is named the intellect. If the intellect of man

is para-magnetic to the light of truth from Christ, then there is light in the soul ; but if the intellect is dia-magnetic then the darkness reigns and the man is earthly. The intellect, therefore, is the medium of relating and correlating thoughts, and it will depend upon the angle of refraction whether the result will be darkness or light. Nature and man are like prisms ; the light falls upon them, there is refraction and the solar spectrum ; nature is as the reflection of that spectrum, but nature being unconscious is unable to use this revelation of the work of the Spirit. With man it is different, in so far as he is like the psychical he is like nature ; his soul is the refracted order, as of the spectrum, and thus it is like the solar spectrum ; it is colours and darkness. In reality, as viewed from the spiritual stand-point of science, it is not so ; it may be as truly an invisible order as light of truth in spiritual thought, as the spectrum is of rays of light in the physical realm. Within man God establishes the intellectual and moral world and this world is in harmony with the psychical ; thus there arises the thought of the intellect as like a prism, the refracted thoughts in the soul are re-refracted through the intellect in their order, and when this is done, then the soul will be full of light, as scientific truth ; and the Sun of Righteousness in the Heavens, and the sun that is righteous in the Earth, will be in harmony, and para-magnetic to each other. The order conceived takes this form ; the light of truth shines upon man as psychic, and by the spirit there is involved in the soul, through the special senses, all those refracted rays which form the soul ; a spiritual spectrum that can be used as memory to bring back and reconsider what has been. To meet this the intellect intervenes ; it is receptive of all that is possessed by the mind, thus it re-refracts all that is in the mind, converges all to a focus, and this becomes a centre of light as the moral life within the soul. The difficulty in following out the analogy lies in this that the physical analogy is that of physical motion only ; whilst the internal conditions are those of the spirit and of the intellect, as analogous with motion ; and also that of the soul and the moral nature, as analogous with life. It is the double order that is full of interest as indicating by physical analogy in what way the light of truth by sense images is changed into the light of truth as the moral life in the soul. This conception is in harmony with the fifth and sixth Blessings uttered by Christ, upon the merciful and the pure of heart ; because

it can be seen that if men follow the lines of thought that are true, right and good, they will obtain the mercies, the kindness of God ; and the light of truth being radiant and pure, the reward is the vision of God in the soul. It is along these lines that men have to feel their way in this enquiry after sin and its consequences ; the result, when man became selfish, self-asserting, earthly and dia-magnetic, was that the spiritual re-refraction did not take place in due order ; the destructive hand of man intervened ; he saw, coveted, and grasped, what he thought was beautiful, desirous, and would make him wise and great like the gods ; the movement was fatal ; the divine handiwork will not bear such rough handling ; the beautiful bow in the soul seemed to fall in pieces ; man could not understand the wreck he had produced, and when he tried to put it together again, it was all in vain, the magnetism was gone, the light was lost, and the soul was a chaos. It was not a chaos only, the angle of the axis upon which it ought to have revolved as para-magnetic to the Heavens was changed ; it became dia-magnetic and this is why man is out of harmony with the Heavens, not a cosmos in himself, and repellent, or in confusion, as to what is earthly. This is the meaning of the Fall as conceived in the light of physics by analogy ; thus it indicates the value of the physical sciences ; the analogies that run through nature, man and the spiritual world ; and, how far back men may go in the law of development to find similar ideas and thoughts existent in nature.

There can be seen, by this analogy, the great importance of the truth that the Kingdom of God is within man ; the psychical is there in its order, a true psychic world ; the moral world is added that would raise man to manhood in the likeness of God ; but the man will not be patient, wait, watch, and learn, in what way God works by order and law. Truly man may now see something of how exquisite the details of the works of God are, and how foolish it is to intervene, to put in unskilful hands, to try to change or to hasten the works of the Spirit. Man could not become scientific and wise in a few days in his state of innocence any more than man could become scientific and wise now in a brief time ; the problem is one of development, and under the most favourable circumstances it can be seen that the education could not be that of cram, but of intelligence and intellectual work, to transpose and translate into order all that was stored up in the soul in psychic order. In the moral world,

however, there is a difference from that of the psychic world ; the latter is almost automatic in its operations ; the former is that of intellectual acquirements : thus it is conceived that from within the soul the automatic work of the Spirit co-operates with the conscious spirit and intellect of man, and these working conjointly and in harmony the result is scientific truth. That this is so scientific men may judge from their own experiences ; because their labours have been of this kind from the days of Copernicus to the present time ; it is from the stores in the psychic mind that thoughts have been taken and placed in their intellectual order, and it is well known that pre-conceived empiric theories have done much to hinder the advance of science.

It is a question worth asking, whether, as matter of fact, men who have been pre-eminent as scientific discoverers, have in their labours required to analyse the theories of men to their primary experiences, before they were able to begin to build again upon the scientific foundations of truth. Is not this a common complaint with all careful scientific thinkers that they lose more time and labour in getting rid of other men's empiric theories, and what they have been taught, than in placing in order what they have mastered from the realm of experience ? This line of thought may be extended far and wide. What are all the empiric conceptions of philosophies, theologies, creeds, and the teachings of wise men, but earthly tabernacles that require to be dissolved and removed before the Temple of God in scientific order can be set up upon the earth ? The earthly wise men believe, and declare, that their tabernacles are temples of God, too sacred to be touched by the hands of such men as Copernicus or Darwin ; they are so ignorant of Divine truth as not to know that it is only by the work of such men that their tabernacles must be destroyed, so that in place of many tabernacles one great Temple may be built upon the earth to reveal to men the wisdom and the glory of God. Every man is meant to be such a microcosm temple ; and all the sciences will combine, in all their width and breadth, height and depth, to raise this Macrocosm Temple to the honour and praise of the wisdom and glory of God.

It is the intellect of man that is the servant used to attain such an end ; and it is the moral, good, righteous man, that is called to possess this temple, in his own soul, and there to walk in light, clad in the purest robes of white. But let men be careful as to

their order of thought here, because, as can easily be discerned, it is not innocent children that are seeking to build this temple for the glory of God ; it is the redeemed of the Lord, sinners saved by Grace, who having passed through their tribulations, can now see the land that is spiritual and the Temple that is Eternal in the heavens. In the natural, men could rise to be spiritual by studying the natural and comparing spiritual with spiritual ; now there lies between them and the natural, the Fall, the grace and mercy of God, the empiric wise conceptions of men ; and it is Christ and His Spirit who are in the heavens, that bring the heavens into the earth, and raise men up from the earthly to the heavenly. The special truths taught by the way are humbling but very salutary ; they enforce the conception that man is fallen from his natural and true position of innocent child-man in the likeness of God ; but there follows this serious truth also that the falls in the realm of Grace in history have been many. Man did not create himself at the first ; and he has not re-created himself in the realm of Grace ; but, if experience, history and the Bible are to be accepted as witnesses, then every man has done his utmost to mar and hinder this great work of God for the Salvation of Mankind. It is not necessary to extend this explanation of the sinfulness of men ; what is now required is that men should recognise the truth ; consider carefully their position as to what God has done and is doing for them ; and thus, in some measure, come to understand the great goodness, grace, mercy and love of God. It is time for men to be done with their clever, wise, criticisms of God and His works, as they have been doing in the past ; to renounce all such foolish conceptions ; and to become humble enough to sit at Christ's feet and there learn to be meek and lowly of heart, so that they may find rest for their souls. This is the wisdom that is Divine, to learn patiently how to bear His gracious yoke, that is not heavy ; for surely this is better than to try to build towers that will reach the heavens ; or, Atlas-like, to try to bear the burden of the earth with all its cares, when not able to bear the daily worries and trials of life that rest so heavily upon men.

The trend of thought followed seems to explain the law of development by which man, as the creature of God, is raised above nature ; is endowed with a moral nature in the image of God ; and is thus prepared to receive that tuition, by the way of

experience and science, that would render this image a true likeness. Sin cannot be conceived as a creature of God; as a something that He has created to act contrary to His Own Will. It is man in God's image that can by selfishness, and self-seeking, by subtle reasoning, by unbelief and disobedience, pervert and change what is good into evil, and what is sacred into what is earthly and vile. It is the man that chooses subtlety of thought instead of wisdom, power to rule instead of faithful service; and thus man becomes a devil in the sense that spiritually he is opposed in his nature to the revealed Will of God. This is fallen, sinful man, deserving justice and punishment for sin; but God in His Grace, by Christ, through the Spirit, comes forth from the heavens to redeem and restore man to His favour. That this work of redemption revealed by God, made effectual by Christ, and carried out by the Spirit is a great truth it is useless to deny; the facts are made manifest to mankind, and they cannot be set aside by all the cunning devices of the devil, by unbelieving agnosticism, or the unbelief and earthliness of men. The Kingdom of Grace for the salvation of mankind is no longer merely an experience of men; or an empiric theory for men to reason about; it claims the first place, not merely for what it is, and what it does for men, but because by it the light of scientific truth will banish the darkness from among men; and by it the day that is truth and righteousness will abolish that empiric night in which men have lived. This is a great claim for what men call the Gospel; but, it is good news indeed for all men in all nations. It is not a new Gospel, although it may fairly be conceived to be a fuller development than that possessed by Jew or Christian. When men have entered upon this rich spiritual inheritance that is so near to them, at their very hand that it may be seized by them, they will rejoice with the Psalmist, who was unable to keep stemmed back within his soul that burst of joy, gratitude and thanks as expressed in the Psalm that begins thus: "Bless the Lord, O My Soul: and all that is within me bless His Holy Name. Bless the Lord O My Soul, and forget not all his benefits: Who forgiveth all thine iniquities: who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." It may be 3,000 years ago since that Psalm was written, yet it is as fresh as if it were

written yesterday ; and it is so just because it is the heart-felt expression of a true man, who felt his great debt of gratitude to God for this Gospel of Salvation. In the light of science men may not express their thoughts in the same words ; but they would certainly speak of the marvellous Grace of God, so lightly prized, and despised by men ; of the goodness and kindness of God toward sinful men who had sinned against Him in so many ways ; of the truth and wisdom of God rejected, because it did not bring to men empiric theories like those of wise men ; of the deep undying love of God that could keep the soul and preserve it in the darkness ; of the patient Spirit of God with the wayward disordered spirit that could find no light of truth from heaven and no spiritual purpose or design of the Spirit in nature and the soul ; of the healing and saving power of Christ in the bodies of men when surrounded by disease, pain and suffering ; and, of the gentleness, kindness, patience and the love of God in saving men from evil powers that would destroy their lives. If men seriously and honestly ask themselves what the mission of the Gospel to men is ; or the special teaching of the Bible from the beginning to the end, the reply would be that the Heavens, Christ and the Spirit, came down from Heaven to earth to seek for and to save the lost ; to change sinners into saints in the image and likeness of Christ ; to preserve the saved in the day of danger; to gather in the outcasts who had become wanderers upon the earth ; to inscribe upon the hearts of men, and the world, the sacred Name of Christ ; to care for the wanderers and encourage them in the way of life ; to guide pilgrims on their way to the better country ; to teach them from the symbol signs of earth so that they might become spiritual and understand heavenly thoughts ; to give them an inheritance like that spiritual inheritance prepared for them in heaven ; to wean them from their earthly possessions and treasures, so that they might find treasures in the heavens ; and to reveal to them the Kingdom of God, the glorious blessed inheritance of the children of God. It is not necessary to narrate the teaching of the Bible upon the subject of the way that earthly men have behaved toward this Gospel of Grace and mercy, this also is traceable in the Scriptures with great fulness ; and, if men study the Bible with these thoughts before them they will see that it is to the Heavens they are indebted for all good ; and to the Earth for all their misery and unhappiness. The Heavens are upon the side of truth,

goodness, righteousness, forgiveness, grace, mercy and peace ; and all the relations of all the thoughts, words and actions of the Heavens are heavenly ; whilst the relations of the Earth and the earthly are to error, evil, wrong-doing, cruelty, hatred, unkindness, war, murder, disease and death. To search the Bible for texts to prove empiric dogmas and creeds is one use men can make of it ; there are many others that could be named ; but what men are now called to do is to study it by the method, and in the Spirit of Christ, and see if this will give them the living Word from God, the Gospel of Salvation from sin.

There is another aspect of this truth that requires consideration, not so much because it is a practical one, but because men theorise about it ; express their thoughts very freely, it may be foolishly, and do not really consider and weigh in the balance of the reason, and of justice, the conceptions they utter and put in circulation among men. This subject is that of evil as found in unconscious nature ; and the results of the reasonings of men as arising out of their opinions. It would appear as if there were men so unreasonable that they cannot be reasoned with ; somehow they seem to get so far lost to what is true, right and good ; what is gracious and kindly ; what is considerate and fair, that they have no respect for God or man. Such men are not worthy of respectful consideration ; they outlaw themselves ; and by the thoughts they express and their manner of expression they make themselves unfit to be the companions of those who are earnest seekers after truth. With reference to this very difficult subject, it must be freely granted that what men name evil exists in nature, just as pain and disease is to be found in the human body. In nature the evil may be altogether unconscious ; and, in the lower creatures, and in the body of man it may arise into semi-consciousness or even to consciousness by means of the nerves of sensation. That this subject is not forgotten, or omitted from the Bible is well known ; but, it is difficult to see in what way the subject could have been dealt with in a scientific form, in the days when the Bible was written. In the Epistle to the Romans—the Gospel that considers great problems in the light of law—the writer conceives himself to be the sufferer from conflicting laws ; he wills to do good, but evil is present with him ; he delights in God's laws, moral and gracious, and yet he finds himself a captive to the law of sin that is at work in his body. This is a wretched condition

to be in, thus the cry goes up for deliverance ; the Deliverer comes and sets the soul free, then there is gladness and thanks to God for Salvation. What follows ? This truth that Christ and the Spirit, the Heavens, are indwelling in the man, and by the teaching of the Spirit, he is awakened to the fact that God is his Father, he is a son of God, and an heir to the inheritance in glory. What is the connecting link ? It is that of communion in suffering ; and what the man or the creature suffers, is as nothing when compared with the glory to be revealed by this pathway. The lower creatures, or nature, is represented as expectantly waiting for a great event, and this is the manifestation of men as sons of God. The lower creation was created, as subject to what is vain and changeable, to the realm of phenomena ; but these relations, or conditions are not that of God's will or law, as conceived by science and wisdom ; they were made, or created, as subject, with the hope that they also would obtain deliverance and join in that glorious liberty that will be the portion of the sons of God. It is not assumed in the Bible that the earth is the happiest of all happy places, where all creatures and men enjoy all kinds of pleasures ; it is conceived as a creation that is in the pangs of child-birth, praying, waiting and hoping for redemption ; and, what is still more strange, the Spirit of God is praying, and groaning with groans that cannot find utterance, and giving help to the weak that do not know or understand what all this means. Men do not know the meaning but the Spirit does ; the Will of God is in it all ; and, it is all working for good to those who fear and love God, the subjects of that great purpose of Divine Grace, which is the design and the work of the Spirit. How can this purpose be expressed in words that men can understand ? Men sinned ; Christ died ; Christ lives, Christ is the heavenly intercessor. It is Christ's love that is magnetic and makes men para-magnetic ; what then will separate the Saviour from the saved ? Not persecution, tribulation, distress, peril, or sword ; killing cannot do so ; in fact, there is no power throughout the universe that can separate the sons of God from that " love of God, which is in Christ Jesus our Lord."

It is evident that this subject requires to be studied from other sides than that of man, his experiences and opinions. It is not reasonable that a few men should place themselves above all others, raise their voices so loud that all men may hear their

opinions ; and in the spirit of self-glorifying prove, to their own satisfaction at least, that all who differ from them must be rogues and fools ; and that there cannot be a God in heaven else He would have made a different kind of world where all creatures would be content and happy, and eat and drink with full satisfaction and pleasure. This arrogant, foolish spirit is not dead ; but if science prospers, then, assuredly, it may be taken for granted that such men will not receive any encouragement from sober, thoughtful men of science ; or from men who have respect for truth and righteousness. Upon this subject the naturalistic ideas of men are of no value ; it is too deep for them ; it is also high as the heavens, thus the heavens only can teach men, it may not be all the truth, but what they are able to perceive, receive and conceive. If this subject is studied in the light of the law of development ; in the way that scientific men would try to place the subject before their minds ; and in the light of the method of Christ, then it may be seen that the time has not come to form a conclusive opinion, or to give a theory that will harmonise nature, man, the Bible and science. This apparent subjection of the creature to evil in nature, man, and the Bible cannot be questioned ; the three witnesses are agreed upon this point ; and, strange to say, it is science that is beginning to state that their evidence is only that of experience or of empiricism, and, therefore, not to be accepted as final ; that, in fact, the evidence is not scientific, and that it is possible explanations of a different kind may be forthcoming in due time. It is not necessary to extend this argument in any other way than that within which science and wisdom are actively engaged ; there are definite principles or realms of thought and the relations and conditions of these powers are becoming known ; they are conceived as order and law, and as the Will of God ; and the assertion may be made that the creatures thus subject are not so in true order and law. This may seem a strange assertion for science and wisdom to make ; however, they are convinced that they are upon the right track ; to admit any reasoning to the contrary as final seems to be unwise. If the method of Christ is applied to this subject, it may fairly be conceded that the Christian religion rests upon the conception that the creature is subject to evil ; not willingly, but with the hope that in due time what is wrong will be put right ; where error is believed truth will be received and become regnant ; and that what is under a curse

will be changed in its order, become blessed, and the means of blessing. They know little about the Christian religion who do not know these things ; the Beatitudes uttered by Christ are without meaning if this is not what they mean ; and, if the generations of the heavens and the earth do not tell very plainly the same story, what is the story they have come to tell to men ? Christ, at the very heart of the Bible and mankind ; in His life and death ; in His resurrection and glory, teaches the same truths. The creature is subject to what is vain, fleeting, and will soon pass away ; and man is also in the same unhappy state. The conception is in this direction ; let mankind suffer the birth pangs and live ; or become an untimely dead thing in the womb of time and never emerge into the world of life to see the light and the day. Another position from which men may with benefit study this subject is that of development as found in the evident purpose, design and general tendency of nature, man and the Bible. The heavens have not brought forth their generations by accident, and it is not chance that reigns in the universe, in man, in providence and in the work of the redemption of the world. The chronicles of time cannot be considered as purposeless, and it is not unreasonable to accept the thought that God has revealed His Will to men ; that Christ has in very truth come into the world's history ; and that the Spirit of God has been carrying on this great work that makes manifest before men the power, wisdom, goodness and grace of God. Wise men of this world may try to doubt and deny that there is any design in creation, seeing that there are, what they think, blood-stains and cruel deeds that deserve to be condemned in nature, and in the history of mankind ; even the Bible to such men is hardly credible seeing it contains stories that, in their opinion, ought not to be there. The suggestion of science at the present time to such men would be that they ought not to be quite so ready to bring all things to a consummation before their throne of judgment ; but to study the whole matter more thoroughly ; to consider what the results have been in the past ; and that the ablest scientific thinkers are quite unable to conclude that a creation so conditioned, adjusted, related and correlated, is not only purposeful, it is living design, and it is on the way toward a consummation, so perfect and glorious that they cannot conceive it to be the result of combinations of chance. What they think they can see in nature, as in astronomy, is a machine so wonderful in its

complexity, so regular in its order, and so perfect in law, that it is not possible to conceive the universe to be uncaused, unplanned and ungoverned. The designs, order and laws, are all there ; men have discovered that they exist ; they have become prophetic in their own thoughts through the knowledge they possess ; they are being led onward to think that unity and harmony must soon become known ; and then the Ideal and their discoveries must in the nature of things be found to agree. It seems to be utterly useless for men to fight against the argument from design ; in doing so they are over-riding their own spiritual instincts, and the purposes they have in view in their studies ; because, if ever men were biassed by any theory as to design they are so in all their researches into the order and laws of the universe. What they run the risk of doing is, that which for a moment they would not tolerate if they conceived it to be possible ; they tend to lightly esteem the Lord of Truth, and do not recognise His claims ; and they are grieving the Spirit of Truth in even seeming to question the fact that He is the Designer of all designs ; the Architect of all plans ; the Worker in all the works of God ; and the Power and Wisdom of God for their consummation. It is not a thought to be easily accepted that there is wisdom in that policy which some men would follow of excluding from their councils, God, Christ, the Spirit of God, and the realm of spiritual truth ; this platform is far too narrow for any man to stand upon ; this policy must be conceived to be earthly ; and thus the results must be earthly and can never prove satisfactory. If the problems of science could be limited to the realm of the natural and the physical the matter would not be so serious ; but, as scientific men know, this cannot be ; science is extending in every direction and order and law will be discovered to be spiritual. If then scientific men, and their thoughts, are converging in every direction to a centre of unity, from whence as from a centre of light all the lines of truth have been radiating, who are they to meet there ? It cannot be the spirit of darkness, because the light of truth will be his destruction ; it must be the Spirit of Truth, and in that Spirit all the Truth that is in the Ideal, Christ, the Son of God. At present the conception of evil from this stand-point may be put in this form : the creation, and the new creation in Christ, as viewed by science, are as a great complex machine ; there must be perfect order and law ; but in the putting of the machine together, at a certain stage, an ignorant mind

and an unskilled hand was permitted to interfere with the machinery, the result being a mal-adjustment of parts, and the consequences, not a break-down, but jarring and friction, and the conviction that there is something wrong somewhere ; but there is no earthly mechanic found so skilful as to explain the cause of the jarring and put matters right. The analogy must fail in many ways, but if it illustrates the tendency of the thoughts of men in dealing with this subject, then the parable can be set aside and the heavenly meaning held with a firm grasp.

There is another stand point from which this matter of evil, suffering and sorrow may be studied with profit to the student, and, perhaps, it may be found to be useful. It is evident that by means of the law of development men are being awakened out of the darkness which has surrounded them in the past ; and of the night in which they have been asleep, semi-conscious, or even totally ignorant of the marvellous, magnificent, great and glorious works of God. The angel of science has touched them with his wand ; they open their eyes, and, behold, they are as in a new creation ; the old empiric visions are gone ; and what they see is very glorious because it is as if the New Jerusalem had descended from the heavens ; and, in the Spirit, they are permitted to look upon this glorious vision. The first thought and utterance of those who are thus awakened is that they have entered a new universe ; and that this new experience must be a vision only, and not an abiding reality. The reply of the angel is that this is not so ; that in truth this fair creation had ever been around them ; but being dia-magnetic in spirit, earthly, carnal, blind and deaf to the spiritual and the heavenly, they had not perceived even the glory of that world in which they lived, moved and had their being. This is a paradox and yet it is true ; men do live in these two worlds ; they are conscious of the earthly, the temporal, the sensuous ; and they are unconscious of the Spirit and His works in the spiritual world in which there is regeneration and renewal into the likeness of Christ. In the sensuous world and its environment there is that mystery of pain, disease, disorder, and death ; in the spiritual world these are not known, they are foreign to it, and thus they are conceived to be outside the realm of science. How is this, and can any explanation be given by which these two different worlds can be reconcileable ? Who is it that is going to bring about this reconciliation ? Is it poor, sinful, short-sighted men subject to the earthly ; or, is

it the Lord of the heavens that is to do so ? Not poor earthly mortals who can only see the sensuous, but the Lord of Grace and of Glory, who has been familiar with this subject all through the ages. To get light upon this subject it is necessary to return in spirit to the two disciples on the way to Emmaus on the day of the Resurrection ; to join them on their way, and to listen to their conversation with the Stranger. They tell Him of their blighted hopes ; and how Jesus, the prophet of Nazareth, who they hoped would redeem Israel from the Roman yoke, had been put to death by His fellow-countrymen, the rulers of the nation. They had heard rumours of His re-appearance as living, but they could not accept the story as true. Then did Christ chide them for their unbelief and their ignorance ; because they ought to have known from their study of the Scriptures, and the special teaching they had received, that Christ would pass through suffering before entering into His glory ; and then He expounded to them what the Bible revealed concerning Himself. Again in the evening of the same day He appeared in the midst of the disciples in Jerusalem and explained the necessity of the suffering, death and resurrection, so that through the disciples the Gospel might be preached to all nations and the way of salvation made known to men through repentance and the forgiveness of sins. Again, Paul took up the same theme in the Jewish synagogue at Thessalonica, teaching the Jews the necessity of the sufferings of Christ and His Resurrection ; and, the apostle Peter in his letter reveals this thought that it was the Spirit of Christ in the prophets which led them to testify to "the sufferings of Christ and the glory that should follow." These are examples of the teaching of Christ, of the apostles, and of the testimony of the prophets, and they all agree in this that the way of suffering is the way of salvation. It is not a question of purpose and design only ; it is one of personal experience by Christ ; and it is the unanimous testimony of all true Christians, that follow Christ in His Spirit, that this is the way to the heavens and to glory. It is important, therefore, for the true interpretation of the Scriptures that this great truth should never be forgotten ; and it is equally necessary to remember that the conceptions of the disciples as to a visible redemption from Rome, the Earth and its powers, was not the ideal in the kingdom of grace. From the day of Abel to the day of Christ, and onward through the spiritual kingdom of Christ in Christendom, the same supreme

law of suffering through persecution is regnant ; it is what disciples ought to expect ; and if they are found reigning in earthly things it is time for them to consider whether they are true disciples, or renegades, from the faith ; and, it may even be persecutors of those who are true disciples. The truth, therefore, that is found of chief importance in the Bible is this, that the heavens are subject to the earth, even as Christ humbled Himself, became subject and permitted the earth and the earthly powers to put him to death ; and all His followers, prophets, apostles, martyrs, saints and disciples, are all following Him in the same way of suffering and of sorrow. The disciples are not above their Master, nor the servants greater than their Lord ; as a matter of scientific order this is so ; and the law is that, in a sense revealed by Christ, the heavens and the heavenly are subject to the earth and the earthly. It is here that the testimony of science becomes valuable ; it will not listen to, neither will it accept, the sophistries of the devil, the flesh, or what is sensuous ; these are the relations and the conditions of the realm of grace by which there is redemption, and it is for men to make their life consistent with these relations if they would be Christians in deed and in truth. It is quite true that this aspect of Bible truth may not seem to have any connection with evil in the unconscious physical or psychical worlds ; but, it is well to remember that the Bible and science are far-reaching in their conceptions, and thus the question will arise, and it is worth studying, What if there is an analogous unconscious spiritual realm where the same facts exist, and where there is spiritual unconsciousness, or semi-consciousness ? Indeed, though this conception may not be recognised in this particular form ; it is really a truth recognised by science, and by the Bible ; the work of the heavens for the regeneration of the earth is through all the stages of life unconscious, semi-conscious, and conscious. The teaching of the Bible is that the generations of the heavens are fulfilled by Christ ; in Him they are summed up and become Man ; and the new departure by the Spirit of Christ and of Truth is not a new kingdom, it is the bringing in of the same realm into mankind so that men and nations may be redeemed by the same method of life ; the chief difference being that the Man has become regnant in Grace and thus able to convey, by His Spirit in spiritual power, the grace and truth that was in Himself as man upon the earth.

There is another and still wider means by which men can try

to see into the heart of this subject. It has been assumed that the Spirit of God reveals an ideal design or purpose of grace in the world for the salvation of men from the powers of evil ; and that this work has been actually carried on in men even whilst they have been in a state of subjection to evil powers in the earth and in their souls. It has been further conceived that Christ, the Ideal, actually as Man made manifest in Himself this design and purpose of the Spirit. He was Spirit endowed without limit for this great work ; and having accomplished the work of grace in the Kingdom of Grace, the Spirit became the Power of God to make that work spiritually effectual in mankind. The aspect from whence the problem may now be considered is that of the Divine purpose in Love. With all reverence, and in the fear of God, it would seem as if men were permitted to inquire what the Heart of God has to say upon this subject. If, for example, the principles of being are considered, they rise from Power, Life, Spirit, Mind, Intellect, Morals and Grace to Sacrifice, the renunciation of self, and this is Love. Greater love than this is not conceivable that a man give his life to save a friend's life ; but God commendeth His Love to men in this form, that He gives His Life and His Love for those who are rebel enemies, and who actually pierced His Heart of Love when they pierced the Heart of Christ upon the Cross. The order of involution in man from the Heart of God runs thus : Love, the Love that gives all, is in Christ as sacrifice ; it is grace in becoming subject to what is in a state of darkness, night and rebellion ; it is goodness in bestowing blessings upon creatures so unworthy ; it is wisdom to those who would make this gift the means of subtle cunning and evil doing ; it is the light of knowledge, as a store in the soul, to those who would change that light into the darkness of ignorance and evil deeds ; it is a spirit to see, know and understand, what would become rebellious, arrogant and sinful ; it is life to form a body as a temple within which all these powers might dwell ; and power, force of body and mind, to carry on those works which would be for the glory of the man, the creature of God. All these thoughts are involved in the thought of creation ; all these gifts are God's gifts, not of goodness only, but of grace and of sacrificing Love. Is it possible to apprehend in any real sense all that this means ? This thought has to be kept in view that there was the possibility of man perverting all these gifts and turning them against the Giver. Here it is necessary to try to grasp the

thought and to keep it constantly in view that the Bible is not a speculative book ; it is not a book to tell men about the physical sciences of the creation, of the angels in glory, what the future reward will be for the good, or what the punishment will be for the wicked. There may be hints upon these subjects in parables, and in other ways, but the theme of the Bible throughout is consistently developed in historic organic order, and the story of creation and the generations of the heavens and the earth have all to do with man, his Fall, and the means by which mankind is being redeemed from the powers of evil. This involution, that has been assumed, is verified by the order of development ; man is conceived as arising out of Force, Life, Spirit, Mind, Intellect and a Moral nature ; it is here that the stage of temptation and trial comes in ; if there is a Fall, God is gracious and merciful ; and, in Christ there is reconciliation and peace with God. It must not be forgotten that in all this, in creation, and in the new creation in Christ, development is in accordance with law ; and it is in this conception that science is unable to admit the thought that evil and sin, disorder and disease, death and the grave, are in harmony with law as the will of God. There is the conception that in creation the development is to manhood, and man is formed in the image of God with power to gain knowledge up to the scientific order that is in the universe ; and to verify this order as the Will of God or Divine Law. The thought here is that man, in a sense, becomes the companion of God ; he is good, true, righteous, with liberty and freedom in harmony with law ; but he is still a subject even if there is only one law laid upon him with the obedience that arises out of love. It has to be observed that in a strange way the relationship that is in the realm of grace is changed ; the conception being that, out of gracious compassion and mercy, God condescends to become subject, not merely to His Own laws, which are good and righteous ; but to permit men to do as they will ; to take their own way ; and thus, in the fulness of time even to lay their hands upon His Beloved Son of Love, and by crucifixion to put Him to death. In plain words this is the story that men find as a revelation in the Bible ; and sacrifices of animals, and even of men, among the heathen, become the symbols of this Grace that gives the Son of Love for the salvation of the world. Whatever men may think or say about this subject this is what lies at the heart of Grace ; it is God as becoming subject to men in His Son, and in His

Spirit ; and it is this becoming, willing so to act, that is the mystery of the Gospel. Greater sacrifice than this could not be conceived ; it is what men have not conceived or truly believed all through the ages ; it is a conception almost unknown in Christendom in this special form ; and it is conceivable that it will take time, a long time, before it can be understood by the masses of men. The conception that Christ is the Divine Sacrifice for sin is generally accepted as the central truth of the Gospel : but the thought of God's being willing, as a law of His being, to take the subject position, and to permit men to act as they have done, does not seem to be so clearly understood ; and, further, that all believers in God and followers of Christ are practically to follow the same order and law is a conception of Christianity that requires careful consideration.

It is necessary to pause here and reflect upon this conception of God as subject to his own laws, or will, in the realm of Grace, and try to see in what sense this is to be understood ; and what limitations are found to exist in connection with this revelation. The order of thought is that God, as Being, exists ; and that in a real and true sense there is no existence or being apart from God. What Being is men have been led to conclude is the mystery that cannot be fathomed : it is in symbol, the Eternal Ineffable Light, or the Darkness that cannot be entered upon. It pleased God to reveal Himself, and the first revelation is Heaven, Christ, the Firstborn, the Archetype of all that has been made manifest. It is the Spirit that reveals what is in Christ as Spiritual ideal : and it is by the Spirit that creation is conceived as order in Light. All this is pure idealism ; it is a revelation not to be seen by men : it is metaphysics in the truest sense : thoughts to be believed, to be received as expressing great truths, but not such truths as men can reason upon by experience and by induction. These are the truths, the facts ; they underlie the being of man ; he is awakened to consciousness, he begins to see, think, reflect, compare thoughts, correlate thoughts, and thus he enters upon his heritage of knowledge. Experience in the natural order would ripen into science ; and the meaning of this is that he would realise that heritage which, it is assumed, man is beginning to enter upon ; and, as correlated with the knowledge of order by the intellect the living co-partner is the moral power that conceives order in the light of law, and law as the Will of God. Subjection here is not bondage in any sense, it is conformity to, and harmony

with, the Divine Will. The link that binds the man to God is that of conscious love for all that is beautiful, good, true and right. Such a subjection as this is reasonable in the creature as individual ; it is the manifestation in man of that Archetype ideal that is in Christ ; it is the fulfilment of the ideal that is in Him. In the Creation vision the heaven has attached to it the chaotic earth; it is the heaven that has to change that chaos into a cosmos ; to bring out of disorder, order, and out of what was anarchic, law. The conclusion here is that heaven is order and law ; that by heaven order and law are to be manifested in the earth ; and, the same order and law in heaven is to be order and law in the earth. The heaven, however, is cause and the earth is effect ; yet as to being they are one in God. Is it the truth then that heaven and earth are both subject to law ? Yes, but the heaven a swill and cause ; the earth as that which has been willed and is effect : the heaven is divine ; the earth is divine ; and as divine in order and law, it is subject to heaven and to God. The earth, or man, as moral or law, becomes lord over order ; that is to say, man, in the image of Christ, could utilise the known order even as men of science make electricity, magnetism, light and heat their servants to do their will. To be subject, therefore, in this sense is not merely conformity to law ; it means also the power of using order in harmony with the Divine Will. Christ is conceived as subject, in this sense, as Man ; that other subjection to evil is not of the same nature ; it is the allowing or permitting the earth and the earthly to go to the very extreme of its perverted, disordered, diseased, distracted folly and madness ; and to actually go so far as to crucify upon the earth, Life, Truth, Law, and Divine Love. Never for a moment is there any abdication of the Divine Government ; this awful wickedness is permitted in Grace, as a lesson to the universe of the outrageous folly and madness of sin. The order of creation and of law is not suspended ; but, for a little time, a very little time in the eternal ages, Grace and Sacrifice are called into being, and it is this new order and law that are made the means of overthrowing evil and crushing the head of the serpent, by a means that the earth despises as weakness, foolishness, rebellion against earthly order, and a religion that is full of superstitions and unreasonable conceptions. The earth and its order is dia-magnetic to the heaven and its order ; thus it is in the darkness and in the night, whilst heaven is in the light and in the day. It

would be a grave mistake to suppose that moral law and Divine order could be in any sense suspended in their operations ; this is not so, it is men that are perverted from truth, and turned against the Divine law of goodness and love, and the results of this perversion have been repeatedly made manifest upon the earth. It is well to remember here that the method of Christ, in the way of development, is that of recurring cycles and of new beginnings, and these run their course as living realms of thought producing their heavenly fruits ; or the works of evil that bring justice, judgment and punishment. This is said to be, when judgments overtake men, the strange works of God ; but in reality they are the consequences of rebellion and revolt against law ; they are sinful works, and thus the effects are what men find recorded in the Bible and in the histories of nations. The conception is not that there is an order and law that works for destruction ; but that the evil effects of sin tend to anarchy, distraction, disorder, disease and death, and the strange thing is that these should be found intermingled with the works of God. For example, if the generations of Adam are considered their works end in destruction by the Flood ; those of Noah and his sons in confusion ; those of Shem and Terah in the complete revolt of Babylon and Nineveh and gross idolatry. In the story of Abraham to Moses there is recorded the overthrow of Sodom as a judgment from God and the punishments by the plagues and the destruction of Pharaoh and his army in the sea. The Desert story is that of a redeemed people who would not obey God and in their hearts turned back to Egypt, and the end is death and the graves in the wilderness. The story of Joshua and Judges is that of those who inherited the land but did not prize the promises of God and the Blessing, and the end is bondage under the Philistines. The story of Samuel and the Kingdom is that of grace rejected ; the deliberate choice made of the earth and the earthly, and the end is the captivity in Babylon under the heel of the despotic tyrant. Another day of grace is given to Israel ; there is a Restoration, the hope of the Messiah as coming, and His Kingdom of Righteousness ; but when He appears Israel knows him not ; again He is rejected ; this time the King is put to shame and crucified, and the end is the scattering of the Jews upon the face of the earth. If these judgments are considered in the light of the method of Christ it will be seen that there is no haphazard with them ; they are all in the line of development, and the teaching

they convey to men will show that they will do well to pause and consider what these things mean ; because, assuredly, whether it is in the light, or in the darkness, this truth cannot be questioned, it is God that reigns, and the results are grace, mercy, and peace ; or justice, judgment, condemnation and punishment. The order of thought runs thus : 1, Adam, evil and destruction. 2, Noah and his sons, drunkenness, pride, power, and vain-glory, confusion. 3, Shem—Terah, Nineveh and Babe and all that they represent in spiritual perversion and gross idolatry ; spiritual death and the grave ; and men are now reading and studying God's judgments on all such nations. 4, Abraham—Moses, Sodom and Egypt ; here men may read God's judgments upon men and nations who follow in the footsteps of such men or powers ; if men will go to Sodom let them remember that the doorway of hell is very near, and there may not be any rescuing angels about to rescue from the pit when the fires of hell break loose and the Dead Sea covers in oblivion what was so shameful to men and detested by God. Egypt is with men still ; it is the earthly as opposed to the heavenly, but the final judgment will fall upon that power which enslaves and persecutes the people of God. 5, The Desert and the judgment because of unbelief : what does it mean ? Is it not the history of mankind and of all their intellectual labours ; it is the place of wandering ; it is where men cannot find a home, or a place of rest and peace ; it is to be ever seeking for God and Truth and never finding ; and thus century after century men have lived and died because of their unbelief and disobedience : they would not enter in when they could ; they could not enter when they would ; and this has been the judgment resting upon seekers after truth and of a promised land with all its blessings. 6, Joshua—Judges ; here the judgment is upon what is moral ; man and manhood ; nations, their laws and their forgetfulness of God, duty, truth, goodness, kindness and righteousness ; the end, where these are neglected and other gods and objects sought after, is anarchy, earthliness, sensuousness and sensuality. 7, Samuel to the Captivity ; here the judgment is that upon men and nations who, Esau like, sell their birthright and despise the blessing ; they lose what they did not prize ; and they find what they did not expect, that is, when God's sword of judgment is drawn against those who despise what is good and blessed, the result is the loss of privileges and blessings, degradation in the earth, and subjection to worldly

powers. 8, Restoration to Fall of Jerusalem. This is the judgment upon the Jews ; they had not only received a Kingdom of Grace ; those restored to their land and privileges had received the special training that comes through persecution, sorrow, trial and oppression. They willed to despise the heavenly ; they earnestly sought after the earthly ; they were so infatuated as to seek safety from destruction from the hand of mighty Rome, thus they committed the crime of crimes, the sin that is the darkest on the pages of history ; they were punished, to this day they are wanderers upon the earth, and, in a sense, the Cain mark is upon them and they have been treated wherever they have gone as if they were the murderers of their Brother, Jesus the Christ. These are terrible lessons to read from the great Book of Fate ; and men ought to remember that these are living lessons set before them for their careful study. It is not advisable to open the book that deals with history in Christendom, and to inquire in what manner the judgments of God have fallen upon men, cities, nations, empires and churches. This also is a day of justice and judgment. God grant that these lessons from the past may not come too late ; for assuredly by all the signs that are to be seen around the horizon, the nations of the earth seem of set purpose to be setting their faces toward the darkness and night ; this may be the brief hour given for repentance and for turning to God, for mercy and forgiveness ; and if it is allowed to drift past, and men and nations will cherish the earthly and reject the spiritual and the heavenly, then it is to be feared that the day of justice, judgment, and condemnation will come. If the judgments have been so terrible upon the Jews who rejected the Man, then what will it be upon those who have rejected the Spirit of Christ and that Word which is the message of mercy, compassion and love from God to sinful men ?

This brief sketch of the judgments of God upon men and nations as seen in the light of the method of Christ, and in the line of development found in the Bible, requires the careful study of thoughtful men. It is not one to be lightly passed over ; it ought not to be discussed as if it were mere guess-work ; with the evidence supplied it seems hardly possible to be able to doubt that the method of Christ is revealing Christ, the gracious Will of God, and also His position as Saviour, Lord and Judge. It is remarkable that so many beginnings are found in the Bible ; that there is orderly development, that the purposes of the

Heavens are revealed ; and that men have acted as they have done, not knowing that the record was being kept, the judgments recorded, and the punishments carried out. It may be suggested for consideration that although the same clear line of development cannot be traced in the nations of the East, there are indications in the Bible that thoughtful men will find the same truths taught as related to their histories, and the justice of God and judgments that have fallen upon them. The judgment of God by the Flood ; by the confusion at Babel ; by the spiritual apostasy into idolatry, are all applicable to the heathen nations that have turned away from God, truth and righteousness. They also have been corrupt of heart and have trusted to their own power, wisdom and greatness, to keep themselves safe against God's judgments ; and in a real and true sense, they have been as wanderers in the desert of life, and they have not found that better country which their souls have desired. The special thought, however, worthy of consideration is that the judgments fall upon such nations not at the natural end of their development, but at the fourth stage, when they ought to have been preparing themselves for a higher spiritual life. It may be that light will be thrown upon this subject by the study of Joseph in Egypt ; Daniel in Babylon, and Christ among the Jews. Joseph is the fourth from Abraham ; Daniel is the fourth from Isaiah, and these take a special position in the Bible as interpreters of dreams and as rulers and judges. It is not too great a stretch of the imagination to read the double dream of Pharaoh as a revelation for that time ; and as a revelation and judgment as to the future ; because, as is well known, Egypt passed through periods of great prosperity ; and these have been followed by times of adversity ; the full ripe ears of harvest have been eaten up by the thin shrunken ears, and apparently there is no present prospect of national prosperity for the land of Egypt. It is Daniel, however, in his interpretation of dreams ; in his position as a ruler and statesman ; and in the visions that he sees that specially lead to the conception that prophets of God are not limited to Israel ; and that the judgments they utter upon nations are not to be despised or explained away. To Daniel it was given to see the judgments of God upon Babylon, Persia, Greece and Rome ; and to bear testimony as to the coming of the Kingdom of Messiah that would destroy all other powers and succeed to universal dominion. In the case of Christ, the spiritual power of interpretation and of

foreseeing ; of seeing truly and spiritually, and of predicting judgments upon the Jews and upon the world are also well known ; thus Joseph and Daniel may be conceived to be types of Christ in Egypt and Babylon in the earth, and as the servants and judges of God among heathen nations.

The remarks that have been made upon this question of sin, disorder, disease and death, may not lead men much further toward the light of truth which they desire to attain ; this however, has to be realised that the subject is not one that can be disposed of easily ; and that those who treat it lightly, or from one stand point, that of unbelief, have not begun to give the matter that grave and conscientious study it requires. The position of science ought to be that of the growing conviction that order and law as the Will of God are ever good, true, right and gracious ; they are light not darkness, and day, not night. It is to be granted that evil, in a sense, is found in the lower creation ; it is to be found in man in the low stage of development where there is no consciousness, or semi-consciousness ; and it is found in the Bible in the analogous stages of development. Men expect that these facts will be explained in some way, and thus they are unwilling to conclude that no light can at present be thrown upon this subject by science. The real difficulty may be that men are unfit to study this subject ; they are unable to conceive the depths into which it enters ; they are impatient to get a solution that they can understand ; and they are apt to forget that the Fall with all its consequences, is found to move round this problem as the centre of all their inquiries. It is plain that children, or those in that stage of development, are unable to deal with this problem ; if they will put out their hands, take and eat what they cannot digest, they will suffer ; if they do so when warned against an act so foolish and fatal, then the results cannot be open eyes to see truth, open ears to hear the voice of God, or the reception of divine wisdom and power. All this is plain enough ; these are matters of human experience, and men may as well expect grapes to grow upon thistles as expect that out of disobedience and self-seeking, men are going to find pleasure and happiness. In this matter as in many others, the experiences of men are not false and wrong, but true and right ; science does not contradict experience, it simply looks at the subject from other points of view, and there is agreement with what experience has found to be true.

As has been suggested Good and Evil are conceived to be the relations as to what is true and false, right and wrong. But the question may be asked, is not God, the Good ? He is ; and He is also the Almighty Power, Life, Spirit, Wisdom, Truth, Righteousness and Grace, only these are related ultimates attributed to the Ultimate Being God the Good. The Good might be conceived as the Moral character of God in the sense that all His attributes are good ; the order in which they are made manifest is good ; and the laws, as conceived by man, by the order in science is good. The tendency of science and divine wisdom is to confirm such a conception because men have been led to think of the Divine Being as Good ; and of all law, as scientific order, as good and as the revealed Will of God. To be able to get hold of these two conceptions, and to see clearly what they mean is to get upon a Rock of Truth that cannot be moved ; true it is built upon faith in the Invisible, but it actually goes on to declare the righteousness of God, that is His Moral Being. On the other hand let the study be man and his thoughts and actions ; the conclusion from the standpoint of science and Divine Wisdom, is that man is not good, not like God, not true and gracious. God is Being ; man is as derived being from God, meant to be in the likeness of God, capable of reflecting His glory ; and instead the history of mankind is that of evil, evil continually, full of deception and falseness, of wrong-doing and unrighteousness ; men ought to have been gracious, merciful, and kind, they have been ungracious, merciless and full of unkindness. The uniting links betwixt God and men have been faith and love ; men have snapt these asunder ; and, because of this sunderance men have become God repellent and full of repellent influences against one another. These truths, with which men are familiar, are termed relations ; that is how God is related to men ; how men are related to God and to each other ; and it is the wrong relations, the perversions and unrighteousness that are so remarkable in men. The assumption here is that God is Being, good, true, righteous, gracious and forgiving : man is derived being from God, therefore, he ought to be like God in his nature. If men were only like the lower creatures then the question of evil could not be raised ; it is because they are endowed with intellectual power and a moral nature, in other words have free-will to think and compare thoughts reasonably, freedom to deliberate and choose what they conceive to be true, and liberty to act according to

conscience, that they are men. Heretofore is the crux of the question; if men were not thus endowed they would not know evil or sin ; it is therefore the Godlike in them that protests against sin ; and if they will not listen to that voice they have become willing to forfeit the spiritual inheritance and blessing, so that they may retain freedom to degrade themselves to the level of the subtle serpent. God says that to be so endowed constitutes manhood and God-likeness ; men who deny free-will, freedom and liberty, declare that they have revolted against such a conception ; and thus unwittingly their prayer to God is that they may be deprived of manhood, and be degraded to the level of the beast. Science and wisdom openly declare that such men cannot have it both ways ; if they side with science and wisdom they must stand upon God's side ; if not they are ignorant and foolish, they degrade themselves and are not worthy to be called men.

This position is one that agnostics and sceptics have not considered to the full extent that they ought : they have evidently been caught by a swelling wave of earthly naturalism ; they have too readily assumed that science was upon their side, and that they alone were the true interpreters of science. This, however, is not the true position, the problem is a much wider one than they suppose ; and thus their naturalistic conceptions have failed them in the day of Christ, when the light of His method of thought is cast upon their philosophies. The matter to be settled now is not whether men will permit Christ's Name to be mentioned as the Lord of Truth, and try to shut Him out of their colleges, associations, societies, and universities ; but, whether they are to be branded as men who do not know, revere, or love, Truth ; men who are self-asserting, self-conceited and self-willed, who, when the Truth is revealed to them, turn aside, and will to choose not to hear, receive, obey, and love the Truth. This is where evil and sin may be found ; men made in the likeness of God, endowed with power to know what is true, and to do what is right may turn the light of truth into darkness, and the day of God into night. It will not do for men to say, we have already considered and decided what our position is as related to this matter ; we will not accept any mystical, or metaphysical interpretation of nature that may be brought to us ; we are determined not to re-open this question, therefore, be it false or true, heavenly or earthly, we will have nothing to do with it. For the sake of argument it is thus assumed that men who love

scientific truth and would die for it, could choose to take up this position, simply because they are agnostics and sceptics; then if they will try to conceive it to be possible that they are wrong what would their position be in the light of scientific truth and divine wisdom? The position seems to take this shape; these men, as scientific thinkers and teachers, have been specially favoured; they have entered into a great heritage wherein the light of truth is shining as it never shone before in all past ages; they have been received into the ante-chamber of the Eternal King, and He has been pleased to bestow upon them His gracious favour in permitting them to find and follow the great highways of truth that lead to the Divine Presence. There cannot be any question as to the intellectual power to discern truth, and so to correlate thoughts as to see where they lead; this light is light from Heaven; and it is impossible for men who understand what science truly means to make any mistake here. Scientific truth is spiritual truth, therefore, the men who see scientific order and law do see, even if they do not perceive, the thoughts of God. Let it be assumed that men, thus privileged, brought so very near to God, with their feet upon the threshold of the promised blessed inheritance, choose to cherish the spirit of unbelief, and in their hearts turn back to the sensuous, the natural and the earthly, why this would be the worst example that one could conceive of that perversity of spirit that has been in mankind all down the ages. Men are familiar with the story of Israel in the Desert; they have heard how Jews and Galatians turned back into Judaism; they may even think of Christendom as perverted and rebellious, and as still wandering in a spiritual desert where no resting place is to be found; but to think of men who have actually conversed with the angels of God about the goodly land; who have enjoyed the first-fruits of the heavenly country, as turning back in their hearts, is what is scarcely conceivable; the soul revolts against the thought; it cries for light not darkness; and to permit the soul to be subjected to darkness after such light is not endurable. Yet this seems to be the true meaning of evil and sin; it is to be found in the form of man and endowed with manhood; and in this exalted, privileged position to choose what pleases self instead of what pleases God; to assert the will of self against the will of God; this is self-idolatry, it is to worship and glorify self instead of worshipping, serving, and glorifying God; it is ego-centricism and earth centralisation, as compared

with God as central and the universe as centre and circumference of the Divine Will of God as law. Could a worse form of sin and evil be conceived than this ? It is not here a question of parable and of false conceptions about a Visible Church upon the earth ; the thought is that men had been actually engaged in clearing out the foundations and preparing the living stones that were to be used for the building of the Eternal House of God that is Heavenly ; and it never occurred to them that they were engaged in building the Palace and Temple of God upon the earth. They were engaged in what is good, the revealing of the thoughts of God ; they were discovering the Ideal that is in the Son of God ; they were studying how that Ideal was made manifest in the thoughts of the Spirit : and they were walking in the footsteps of the Spirit in discovering the spiritual order that lies behind all phenomena and verifying the same to be the Will of God as law. This would be conceivable as evil incarnate for such men to deny, or doubt the Being of God ; to reject the Ideal that is in Christ ; to question whether there is a Spirit of God and spiritual design and purpose ; and to declare that God cannot reveal Himself, or be found in His creation in Nature and in Man. This would be to choose the darkness as preferable to light ; to seek after false reasoning as better than scientific truth ; and to assert that man is wiser, more just, and more truly altruistic than the God of Grace, Mercy, Compassion, and Self-Sacrificing Love.

It is such thoughts as these that are found to be involved in the problem of evil and of sin ; the further men advance into this maze the less they like its appearance ; and, in a sense, the more complex it becomes. There is an attitude of the question which seems not to be explicable by men in their present condition ; and it is difficult to see in what way light can be thrown upon it so that science might reconcile what has taken place in the order of development. The attitude of science toward order is not difficult of apprehension ; the realms are defined and their order is studied, the laws are conceived, and thus the unity and harmony of creation can be followed. It is not so when the attempt is made to think upon nature and man as perverted, as chaos, and as not subject to the Divine order as discerned by the law of development : and there is found in them what men have conceived as evil. This matter has already been referred to in the state of the lower creation as existing in past millenniums, and as still

found to exist upon the earth ; and it may well be asked whether it is wise for men to break their pinions against the bars of this cage out of which they have not received permission to pass. Men have formed an ideal of what the creation ought to be in its order ; they descend into the lower parts of the earth in nature, in man, and in the Bible ; in these they find what is not in harmony with their conceptions ; the too common judgment is that in some way God has caused this evil to come ; and that it would be more God-like if it were abolished. It cannot be said that men have been reticent, modest, reverent, or sufficiently careful, in expressing their thoughts upon such a difficult subject ; they have been too ready to jump to conclusions, and they have too often expressed their views as if they knew all about such matters. What men find is that nature, man and the Bible may be said to be surrounded by the same environment ; the good is there, as discerned by science, but the evil is also there, seen and felt by experience. Is science a trustworthy guide here ; or must the verdict of experience be taken against science because the evidence is not in harmony with the facts ?—Are men prepared to go back to the Ptolemaic astronomy, or to the testimony of the senses, as against the scientific conceptions of astronomers of the present day as to the movements in the heavens ? Not so ; they see in what way experience judges by appearances ; and the Ptolemaic astronomers empirically ; and they would not for a moment think of turning back from science to experience. There is the old conception of a six-day creation by fiat, and the new conception of creation by development in ways never conceived by men in pre-scientific days. Are men prepared to go back to the old symbol theory, because there are still difficulties that cannot be explained ? That is not the way of science, it advances, takes possession, conquers and subdues all opponents in the way ; and if an unusual difficult problem arises, then it is permitted to stand apart until the light increases, and there is sufficient light found to face the problem anew. Surely this is in harmony with divine wisdom, and it is how men have ever been taught by the Spirit of God ; what is not explicable in this series of development, this cycle of thought, or this century of time, may be made known when the greater Light appears ; and even if there are a few subjects too great for men to study and understand that is no reason why they should not try to understand what is waiting to be studied. One thought comes

to the surface at this stage in this form : men are by the very nature of their being, and their environment, limited in their conceptions ; they are in a world that is a fallen moral world : therefore, in the nature of things, they think as men do think under such conditions ; and they cannot think in the same order, at the present time as it is possible unfallen angels are supposed to do. As nature is found to be by man, so man is trained to think ; it is not a question of the dia-magnetism of man only, for the earth and the earthly are conceived by him as in the same order. Whilst this is true it can also be conceived that the dia-magnetism is beginning to pass away because science has asserted faith in God, as the Author of order and law ; hope that the ideal exists because men are discerning that this must be so ; patience to pursue and to wait, because the plan, purpose, and design of creation and the new creation is being sketched out before their eyes ; and what they see is that at the root of all, and as the fruit of all, it is the love of God that its being made manifest before men.

Men look upon nature and they see what they think is abnormal in the fact that creatures seem to be cruel and destroy each other ; they see in themselves a great conflict betwixt what is of the flesh, sensuous and physical as compared with what is altruistic and spiritual ; they look upon society and the nations and the story is the same : pride and power, hatred and cruelty, seem to prevail ; it is the covetous and greedy that gather wealth, and the powerful study how to retain power ; thus the weak fail by the way and the poor have to struggle to get daily bread that they may live. It can hardly be questioned that upon the surface, in the Old Testament, the same conditions exist ; men are as in the midst of a maelstrom of evil, and, do what they may, they seem unable to get out of it ; they are drawn into the fierce eddying current, and they go down, for the end is death and the grave ; and to the vision of sense, there is no resurrection from the dead, and no eternal life. Under such conditions it is very difficult for men to live the life of faith, to see God, the Invisible, and with a great hope in the heart, patience in the spirit, and love in the soul, to go forward, turning neither to the right hand nor to the left, but keeping the heart responsive to the heavenly magnetism. This is the wonder of the ages that such men have been found upon the earth ; they have lived within the realm of the natural ; but they have not been earthly

and subject to the earth, and the evidence produced by men fully confirms the testimony of the Bible. What men have realised is that upon the earth they have had a choice as betwixt two lives that they could possibly live; the lower being the natural, sensuous and earthly; the higher being spiritual and heavenly; the earthly men seek what is of the earth and what will contribute to pleasure, profit and power; whilst the heavenly men cherish a higher ideal and are represented as seeking a better country, and as alive unto God by faith. The men of the earth prize what the earth can give; the men of the Heavens cannot satisfy themselves with what is earthly and they are conscious of this great truth; thus they seek after an ideal even though they may not be able to explain clearly what that ideal is, or in what way they are to find it. There are many ways in which these conceptions may be illustrated, but, perhaps, the simplest and the plainest, what men cannot misunderstand, is that of self-seeking and of self-will, as opposed to seeking after truth, what is right, and what is conceived to be the Will of God. These are the opposite poles toward which the spirits of men move; either they are God repellent and earth attracted, or they are divinely magnetised with the inward desire to aspire after the higher life and God-likeness. The difficulty for men is to get a true and right conception of God, because much will depend in the aspiring life upon the Ideal that is cherished in the soul. For example, a practical man, guided by experience, may cherish the conception that God is the Creator; that He is good, true, righteous, merciful; and the highest that the man knows is that this light that shines upon his pathway is meant to lead him on the way to God. Many men have conceived the thought that to seek truth and to follow the pathway where truth leads is the way to seek for and to find God; and those who are intellectual seek God by this pathway. Others think they have a higher ideal, they are ethical and good, moral, thus to them the highest ideal is the moral life, what is true, right and altruistic, because this is the known Will of God as men can read the same in history, and in the lives of men and in the soul. Those who feel more acutely the evil of sin and fail to see how truth or righteousness can save men, seek to find a way toward God by sacrifice, and this is the true idea that underlies religions built upon sacrifice; a Saviour and Mediator is required, and by this way there is reconciliation and peace with God. There is a still higher ideal; it is that of a spiritual

religion that rises above what is sensuous ; then the man comes to God by Christ, through the Spirit : there is a spiritual world in which the spirit of man can live : and it is in this realm that there is spiritual and eternal life. This conception can be enlarged in many ways, the object here, however, is not to show the many ways in which the higher life can be lived ; but to indicate that God, the Father, has many ways of calling His children home to Himself ; and that men ought to be careful when they think upon such matters not to set themselves up as judges in the great Kingdom of God. Doubtless, such views as these will be rejected as not Christian, and as giving a latitude and longitude for faith that is not conceivable by orthodox people belonging to any religion ; but the point here is not what religious people think but what would God have men understand upon this subject ? What men find in the Bible is that there is one way back to God, that is by faith, by listening to the Voice of God and obeying His Will ; it is that every son of Adam, child of Noah, descendant of Shem, child of faithful Abraham, or follower of Christ, when they hear, respond, turn round, seek God, obey His Voice, and take the straightest and nearest known possible way home. It is not that the son of Adam and of Abraham, and all the rest, are to set out on a journey to seek and find a visible Christian church, as the one doorway, and from that point begin the heavenly life, because there is only one visible road in which men may tread, and only one gateway to enter the heavenly temple. What God teaches in the Bible is that His mercy, His promises, gifts, blessings, and covenants, are never cancelled by Him ; they are all Yea and Amen in Christ, and whatever the latest development may be, all His children are equally welcome to enter with boldness into His Society and join His friends in His house, there to enjoy what He has provided for their welfare. This was an aspect of truth that the Jews could not understand ; thus they said that the only way to God was by Judaism ; and it is to be feared that many Christians have not laid to heart that parable, for they seem to assert that the way of Salvation is only by the door of the visible Christian Church. Just as Romans and Greeks, barbarians, bond and free, were able to become Christians, without first becoming Jews, so the individuals of every nation and people upon the face of the earth are free, by the free Gift from heaven, to accept the Message of Salvation in Christ, and they will become freemen in His House of many mansions on the earth

and in the Heavens. It is a mistake of the gravest kind for men to suppose that God gives to them an inheritance, a spiritual endowment, and channels of grace, by which He limits His gracious influences, as subject to their wise or their foolish administration of what is entrusted to them. This is not so ; it is the Holy Spirit that, through all the ages, in all forms of churches, has been the Regenerator ; and, as matter of fact, as amply proved by the Bible, the servants left in charge of God's House, for administrative purposes, have been unfaithful servants, who have not known, nor obeyed, their Lord's Will. This it would seem is one of the sternest of lessons that the servants of Christ have to learn ; their danger has ever been that of permitting the earth spirit to enter in and take possession of the House of God ; and it is to be feared that the servants of the Lord, in the Christian Church, have been like their brethren in Judaism, and in other religions.

This subject may be studied from another standpoint, and the attempt can be made to try to conceive how this appears when looked at from the spiritual attitude of the Kingdom of God and of the Heavens. Men can know by studying the Bible what has been the line of development in the earth ; it is because this pathway of God is open to them, and the light shining upon it, that they can reverse their order of thought, and put in synthesised order what they have already analysed and put in order. If the pilgrim has in his pilgrimage, in the night and day, kept in view the hills of God and the land toward which he has been journeying, and having reached that point where his pathway can be surveyed by spiritual vision, may he not sit down and rest and in imagination think upon and reason about, all he has seen on the way ? The pilgrimage of life, in the heavenly and spiritual sense, leads to God ; and it is the conceptions gained in the way that is the material out of which the pilgrim will try to think about the Kingdom and House of God, and what they mean. At any stage in the journey, this kind of looking back as a means of instruction is valuable ; and it is very different from turning back in heart and retracing the steps toward the earthly. When the hills of God are reached, then it is well to survey the past and thus try to discover what God means by experience, education, special guidance, and by particular messages received at intervals during the journey. This is where Abraham stood after the sacrifice of Isaac, the beloved son ; this is where

the Lord of angels and of men communed with Moses and Elias about the sacrifice upon Calvary ; and as He talked with them He was transfigured and the hidden glory in His Person was made manifest. In plain words, when this stage of thought is reached, and the fundamental conception of God is studied, what men see is not the light of truth, righteousness, or grace ; it is the Altar of Sacrifice ; and the offering upon that Altar is the Heart of God. Is this possible ? Is there any other interpretation of the facts of Revelation in the Bible that will explain what it contains ? Is there any other solution that will break the heart of man, make him ashamed of his evil ways and will so magnetise his spirit that he will cling to the feet of God in Christ, as if only there, and when held by the power of God, is salvation possible ? It is this self-sacrificing love, as the very Heart of God, that is the greatest of all revelations ; the beloved disciple caught the shadow of the thought when he wrote the memorable words, " God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The sacrifice, as living thought, lay behind Christ in the Heart of God ; it is Christ as the Word that embodies the thought ; and as the Ideal, it is the Heart of His Heart. It is no less the Heart of God when the Spirit of God reveals the Ideal, the purpose and the Design found in the way of salvation ; and it does not cease to be the Heart of God when the Spirit involves God as All in all in the new creation. It is here that the Love of the Father is made manifest, and if men were not blind they would see it written in letters of blood, and of heavenly golden love throughout the new creation in Christ in its development. Assuming it to be a great truth that there are holy angels in the Heavens who never sinned, what must they think of this little world, but that in a special sense it is now radiant with the glory of God as the place where He was sacrificed for His disobedient, rebellious children ? Astronomers have placed upon this earth, in symbol, the Cross ; the angels would say that the whole cosmos of earth is an altar because it embodies this conception of God that He is love, as Sacrifice, for the sins of His children. How strange it is that the children have not understood this mystery, and that they should require so much teaching before they are able to receive this Divine truth ; but surely this also is what might have been expected, because, all through the ages they have been in this matter opposed to God, in their

self-conceit and self-seeking, and thus only by signs, symbols, figures and Divine teaching have they been able to rise to the conception that this may possibly be the true explanation of what God is for His creation ; His creatures ; and His sinful children. If then this truth is laid upon the Altar of Sacrifice in God, where is there any argument which men can use reasonably to show that God in any true sense willeth that evil should exist ; that sin, disorder, disease and death are in harmony with His will as order and law ? It is necessary to repeat here that it is useless for men to enter this realm of thought by the way of experience, or of empiricism ; the light of science must precede the enquirer into these truths as revealing order and law ; and the method of Christ must be followed even to the footstool of God and to the Throne of Grace ; and, when the eyes are raised to that Throne, to the Heart of it, there will be seen One like “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

This conception of God, as Divine Sacrifice in Love, requires careful study ; it is a thought to be pondered upon in the heart, and not to be put into the rigid form of dogma or doctrine as a truth discovered by the intellectual power of man. It is a light that may reflect light, in this sense, that the observers may well be conceived as saying. “If God in His Being, at the very Heart of Being, is like this, then what about sinful creatures redeemed and regenerated by such a Love ?” Are they like Him, or are they like His Image as revealed in Christ His Beloved Son ? Upon this mountain top Abraham heard the voice of God and these were the words uttered : “By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son ; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed My voice.” This is the fruit of Sacrifice, it is living faith, a great hope, a patient enduring struggle and the end blessing in love ; it is Grace, abundant blessing, mercy and peace, to men and to mankind. It is quite true that all these blessings come through Christ, the Grace of God ; but, in Abraham they are promises given to faith ; in the Mount of the Lord these things are to be seen ; and in His Grace, the Lord will see and provide all

the gracious blessings that His children need. These visions upon the Mount of God are special in this sense, that they are Divine : they are mystic visions of great truths that have to do with God and with His purpose of Salvation for mankind. Here men ought to veil their faces ; they are in a region where Father and Son are Co-workers with the Spirit for the redemption of the world ; and neither in Sacrifice, nor in Grace have they a position that they can claim ; because they cannot be, in the same sense. Sacrifice and Grace, as Divine and Heavenly, for the redemption of fallen humanity. Men conceive God as Law-giver : Moral Governor and Judge ; as Good, Holy and Righteous, and in all this they judge truly. But this conception of God, as will be seen, is different from that which is embodied in sacrifice ; as the Good He is Love, and to be loved by those who are blessed by His goodness : but, failing love in response to love and goodness, and instead of love, hatred and rebellion against the will and laws of God, then, surely men can see that the thought of God as Lawgiver, Governor and Judge, is not one that men can meet with light hearts and joyous feet. What God is as Judge toward those who harden their hearts and will not repent of their sins has been explained in the light of the Bible and of development and thus further remarks upon this point are not necessary. It is worthy of notice that when Christ came as Man, and Saviour, this aspect of Truth was not manifested in His life ; He studiously avoided taking any action that was moral, governmental, judicial ; for the time this form of authority was put aside ; He was one with His brethren as subject to moral law ; and it was by those who were the administrators of law and justice that He was unjustly, and contrary to law, condemned and put to death. As life, moral and spiritual, Christ was the revelation of God as Truth ; He was the Light shining in the darkness, and the darkness, being dia-magnetic to light even the light of Divine Truth, did not understand ; and the judge that condemned the Man petulantly asked the question, "What is Truth ?" Christ's mission to earth was that of a Witness of Truth ; all men who have loved the truth have heard His voice ; for the simple reason that all truth is His Word uttered in the souls of men. There is a spirit of truth and a spirit of error ; they are opposed to each other ; and it is impossible that they can be reconciled. It is at this stage that Christ as Truth enters humanity ; not in the state as ruler, or upon the bench as judge, but as Truth for the

very definite purpose that men may become lovers of truth so that may become righteous. The root of evil in men lies here : the devil of self, as estranged from God by sin, is from the very beginning both murderer and liar ; being perverted, men lie in thought, word and deed ; and they do not hear the word of God, because they do not know or love God truly. This is the fundamental fact as to truth and error ; and this is one of Christ's great works among men, as they will understand when they come to know His method of truth. He cuts the tree down to the very root ; He convicts all men as sinners ; and He challenges all men to bring against Him any charge of sin. This must be so ; and the time has come to face this problem ; nay, it is already settled by science, His servant, a true judge and divider, and the judgment is that Christ is Truth, in a sense, and, to a Divine extent, far exceeding the conceptions of men. This thought follows, that Christ as Truth is also the revelation of what Truth has suffered at the hands of men ; the Jews would have stoned Him, and the Roman judge condemned Him to the cross of Shame, Suffering and Sacrifice. Here again men are required to think truly ; to place their thoughts as they are truly related and correlated ; the Truth of God is revealed in and by Christ ; and it is impossible for men to reach the truth unless they become the disciples of Christ. It is truth that nourishes the souls of men ; this is the heavenly food ; thus it is utterly useless to cry for earthly flesh and to devour it greedily ; it is what comes from Heaven that is true bread for salvation and nourishment in what is spiritual. What is the Desert and the quail flesh but the life that is earthly ; if men would live in truth, then the food they require must be Divine, what has been sent from Heaven and revealed in Christ, the Bread of Life.

These are examples of that perverse miserable condition in which men are found : it is science, and the Voice of Christ that is awakening them to consciousness ; they are convicted of sin against Truth ; they have outraged moral law, justice and judgment in the earth ; they have despised Grace and the Lord of Grace ; and by these things it has been made manifest that God has suffered, as a true and willing sacrifice at the hands of wicked men. All these things have taken place in the realms of truth and moral order, in the Kingdom of Grace and of Divine Sacrifice, and the evil-doers have been men, created in the image of God, endowed with manhood and thus able to attain to divine

knowledge. In all these things God is the Sufferer and Sacrifice on account of sin, and these are the worlds in which men live and have their being. The next thought in order is that God had prepared for man a temple, a body, in which he might dwell ; and for Himself that great temple of nature which reveals His wisdom and power. In the first, the man was to dwell, **not** alone, but as in a temple where the light of the glory of God might be conceived and made manifest ; and in that temple the man would have been privileged to converse with God and thus come to know the glory, goodness and love of God. This is something like the creation ideal ; and God gave to man His blessing, gave him the heritage of the earth as his portion ; and entrusted him with all these precious gifts that he might rule over, and govern them, subdue what was wrong, and thus be the vicegerent of God in the earth. The Fall means the overthrow, the destruction of this ideal ; the mind, heart, or soul of man became a dark place where the face of God could not be seen ; where order could not be traced, and where law could not be found. When the light of science is thrown in upon the soul, at the present time, by psychologists, mental and physiological, they are found to agree that this realm is the darkest within which seekers after truth are found to labour ; their work is like that of excavation ; and thus all kinds of opinions have been expressed upon this subject. That the soul was meant to be a place of light, life, order and law, will not be questioned by those who are capable of entering into this very complex problem ; they will confess that it is not what men think it ought to be ; that it possesses marvellous, mystic, inherited, and attained powers, and that there is the strangest blending of light and darkness, of good and evil within its spiritual capacity. The Lord, who searches and knows the heart and soul and knows all about its constitution, has explained that it is the centre seat of evil ; that it is full of lusts and evil desires, and what issues from it is evil thoughts, hatred, murder and every form of wickedness ; it is where the devil is said to have his seat of authority ; and those who are his willing subjects serve him by disowning and dishonouring God. The forms of thought into which these conceptions are cast may be named parable or allegory ; but they express the facts as men have seen and felt them, and thus they are to be taken as giving the truest psychical explanation that is within the range of the thoughts of men. In this realm the spirit reigns,

or may be supposed to do so ; but it is with the greatest difficulty that men can trace the connections that exist betwixt the spirit and the soul. By the light of science a little light has been thrown upon the operations of the spirit as in seeing and perceiving by the special senses ; the order can be traced, the relations may be in a measure defined, but when that which is done in the light is transmitted into the realm of darkness, then the relations seem to be lost. The soul is as a dark cave, and thus it is by what comes out of their hearts that men discover the state of their souls. The remedy for this has been made known ; it is the cleansed, enlightened, renewed heart and soul ; and the renewal of a spirit that can see truly, thoroughly and purely. This is what men have long prayed for ; it is the desire of good, true, gracious men and women ; and yet, in a sense, they remain in this unhappy condition in which there is constant conflict and warfare. In the days when men were as little children and conceived that the way of creation was by divine fiat, it was pardonable for them to think that this great change, which is the new creation in Christ, could be carried out in a similar way ; but now the thought must begin to dawn upon them that this is not the method of Christ at any time ; it is by the law of development that all such changes take place ; and this renewal of spirit and soul may prove to be upon the same lines. The question may now be asked in what sense all this may be conceived to be evil, as opposed to the Will of God, and as taking away from God the glory that is due to Him by every man ? The reply must be that this is where the rejection of God is found ; it is where He is despised and His Name degraded ; it is where self, or the devil, takes the place of God ; and what ought to be as Heaven radiant with Divine glory is changed it may be into a hell where there is contention, strife, hatred, lusting and all that is evil. In a true and real sense God may be said to become a continuous sacrifice ; for it is really the Being of God, as being in man, that is thus made subject to evil where God ought to reign in love, life, and light. This is the psychical vision of truth so far as it can be discerned by science and wisdom at the present time ; and men may expect that as the light increases they will find that the revelation of grace and mercy in Christ will not make these thoughts less grievous in the sight of God, or more favourable for men ; but that the heinousness of the sin will be greater, and the utte-

folly of choosing to believe the serpent's lies will have to be acknowledged.

With reference to the physical world conceived as the temple of God revealing His wisdom, power and glory, in visible order and law, the conception is generally admitted that where there is no consciousness there cannot be any sin. The visible temple of God, nature in a limited sense, gives to men those forms, ideals, relations and conditions which in them are translated into images, ideas and thoughts. Nature is sign and symbol, parable and allegory, myth and history ; and it is from these as phenomena, what is ever changing, that men take what becomes psychical and spiritual. It is not questioned that in the physical realm there is the appearance of evil, but here science has been more successful than in the psychical world, and the conviction has been reached, it may be by many roads, that in ultimate and related ultimates of thought, evil is not to be found ; that the relations and conditions, as scientific order, are shut out from the problem of evil ; and that as law, all that is known is good, true and righteous. It is not suggested that men of science have solved all problems as related to matter and energy, life and function ; but they have travelled over the great highways ; they have ascended even as to the peak of Pisgah, and the goodly land has been seen from Dan to Beersheba, and from the great Sea to the Desert. This is a very large subject to consider, and it may be one upon which there may be much discussion : indeed it may be taken for granted that many scientists have their prejudices, and, in a sense, they have prejudged the whole question, having accepted a naturalistic theory, and shut out from consideration what is spiritual, and of chief importance. It is not necessary to study the works of many able scientific thinkers until the fact is discovered that they are convinced that the works of nature will interpret nature ; and that it is not necessary to receive any spiritual guidance to find the solutions of the problems they are studying. That this is a mistaken conception some wise scientists have strongly asserted ; and as a matter of fact the further they advance, the more they realise that the natural cannot explain the natural : and that they must bring in the spiritual to explain their thoughts. The meaning is that the study of any subject, as a work of science, is in fact a translation of the natural into the spiritual ; the study may begin with things that can be seen and handled, but the process of inductive analyses and develop-

ment must be to change what is sensuous into sign and symbol ; into words that are signs, and into relations and correlations which have spiritual significance as signs. It may be said that unconsciously scientists, with the aid of their philosophic friends, have been impelled to follow the method of Christ ; they have seen that the end of all relations is related ultimates and the Ultimate ; they have been led to believe that there is an ideal at the very heart of all that is made manifest in nature : that nature is organic in its order, conceivable only under conceptions that imply purpose and design ; and that nature is the product of purpose and design. All these conceptions, as interpreted in the language of the spiritual, mean that scientists cannot help themselves ; their language must express what they think : and what they really think, it may be unconsciously, is that God, Christ, the Spirit and nature are revelations which they find in the book of nature. It is not stated that scientists have such a faith ; but simply that this is a consistent spiritual interpretation of their thoughts and of their language. It is only too well known that such an interpretation is not in harmony with their reasoning ; it is for them to consider whether they are, or are not, blinding themselves to what is true ; and whether unconsciously they are being compelled to be witnesses for the truth, that they seem to reject, and have determined not to consider. The true position which they may accept is to be found in this direction : the book of nature as the work of the Spirit of God, lies open before them ; it is in nature objectively ; but, the great truth is that it is in their own souls subjectively. They study this book with all its symbols, as conceived crudely, or as reasoned and related in cosmic order, in their own souls ; they cannot doubt the greatness of the work they are studying, for it is ever greater and more wonderful as they discover its secrets. Object as they may to any theory of purpose or design, there can be no doubt that at the root of their thoughts, in all their works, they find themselves tracing purposes and designs ; and these are expressible and expressed in scientific order. All this reasoning is spiritual ; it is not limited by the senses ; it transcends the sensuous and becomes spiritually and scientifically predictive, in other words it reaches out toward an ideal not perceptible by the senses. It is not necessary to enter into details to prove what is here suggested ; all that is required for the student to recognise this line of truth is to study the writings of eminent scientific thinkers.

who carefully explain what they have seen and what they think, and it will be seen that though they do not recognise the ultimate or conceive an ideal, or think about the Spirit of Truth as conceiving or manifesting order and law ; yet all the time they are really doing their utmost to express such conceptions under similar naturalistic forms. The Spirit is symbolised in thought as energy, purpose, design, form, quantities, qualities, relations and conditions ; and the work of the Spirit is symbolised in the book of nature. Scientists open this book and read therein, and the results are found to be in the thinkers what is conceived to be in and by the Spirit. It is surely plain enough that the scientists have not created anything new ; they have been reading the open book of the Spirit, and grace and wisdom have been given to them to understand and translate the book into spiritual order. The Spirit of Truth is the Spirit that reveals, expounds, explains Christ ; thus the book is all about Christ, the Ideal, and students of the book who have blinded themselves by deliberate choice, have sinned against the Light that was dawning upon them, and the sin, or evil, was not in the Light, in the Spirit, or in the book, but in their perverted souls, and in the unspiritual limitations with which they surrounded the book. Here again there arises the question of suffering, of grace, and of sacrifice ; the high priests and priests of nature entered the temple of God ; they were clad in robes of white, thus signifying that they were interpreters and worshippers of Divine Truth ; they stumbled and fell upon the threshold of the temple, even as their brethren in other temples had done ; they became idolators, worshippers of the creature, nature ; and they would not worship in the spirit and in truth, God, the Creator of nature ; the Father of their spirits, their Redeemer, Saviour and Regenerator. It must be observed that this has not taken place under the original natural conditions ; nor under Mosaism in the Desert; nor under the development found in Greece ; but under Christianity, after all these examples had become part of the education of men, and they were being actually developed into an intellectual order that is spiritual and in the Spirit. Nature, as the temple of the living God, is not conscious of God, of sin, or of evil. Nature is like a mirror, it gives form, life and being to the thoughts of God ; the light shines upon nature, and God is revealed to men. There comes upon the scene man, made in the image of God, endowed with intellectual power to see, think and know the truth as it

is in nature ; by a fatal choice he decides that he cannot, and will not, see God in nature ; and when he looks upon the mirror, behold ! the image to be worshipped is an Unknowable, Nature, a Thing that cannot be described, and this is the deliberate choice of some wise scientists, and grave philosophers. "The world by wisdom knew not God." "The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet He himself is judged of no man. For who hath known the mind of the Lord that he may instruct Him ? But we have the mind of Christ."

With such thoughts as these in view it is plain that it is becoming in men not to be rash in forming an opinion about the subject of evil ; and they ought to weigh their words very carefully before they give expression to their thoughts. This matter is very complex ; science does throw a little light into the darkness ; and what is seen is good not evil ; it is order and law not disorder and lawlessness. It is to be expected that what is to man evil, dark, chaotic, will be repellent to science, dia-magnetic to light, and thus what men cannot understand. This is the old, old mystery of the tree of good and evil ; the good in its relations is meant for men, the evil is not ; thus it may well remain a secret never to be discovered. The point here reached seems to take shape in this form ; as the Good, as Being, is beyond the comprehension of men, so also is evil ; the Good, by its Heavenly fruits, becomes known by the experiences of men ; and evil by its works, as what is of earth, also becomes known ; but as men can now see these are the relations and the correlations of being as derived from Being, and it is within that range of relations that the intellect of man is limited in its operations. The window into Heaven that science has opened up, reveals what is good as order and law ; and the suggested thought is that men ought to seek after good with all the powers they possess, and leave behind them the darkness, lawlessness, disorder, disease and death. It can be seen that the order of creation is that of development ; the related ultimates follow each other in due order ; they are correlated as twin powers, the assumption being that the first-born is meant to be subject to the second, the co-partner ; thus force ought to be subject to life as organic in the physical world ; the spirit to mind or soul life in the psychical world ; the intellectual to the moral

life in the moral world ; and grace to the life of sacrifice in the spiritual world. What is found to take place is that the first-born claims the heritage and kingdom and reigns ; to this rule of procedure men become subject, and thus the Fall from the ideal of manhood. It is only when grace and sacrifice are revealed, made manifest, that the true order is made efficient ; it is Grace that serves, and it is Sacrifice that reigns. It follows, as a matter of order, that when the first-born is permitted to reign there is perversion of true order ; force overthrows organic life, and there is disease and death ; the sensuous desires of the spirit are in revolt against the order in the soul ; the psychical becomes subservient to the physical, there is disorder and disease, and the end is death. When man appears upon the scene then this condition of things or these relations may be put right, because the man is endowed with power to know what is good, to discover true relations, to perceive order, and thus the rule and reign ought to be in harmony with moral law. The man did not wait for the necessary development ; the intellect perceived what was beautiful, what would give knowledge, and what would make man god-like in power. The choice was made, there was a Fall from the ideal ; the moral became subject to the intellectual, and the end was rebellion, degradation, lusting, subjection to power, and thus the issue was immorality, disorder, disease and death. The conception is that God in Christ fulfils all righteousness ; that as Grace Incarnate He conformed to the supreme order of Sacrifice, and it is thus that the curse is removed ; man is redeemed ; the earth shares in the change ; sin is judged and condemned ; earthly disorder becomes subject to heavenly order ; disease has been brought face to face with Life and Health ; and the power of death that brings the form of man to dust, is crushed in its stronghold, the grave. This explains more fully the question of the first-born and his claims throughout the Bible ; it is in this light that men will understand the parables of Adam and Christ, Cain and Abel, Ishmael and Isaac, Esau and Jacob, Edom and Israel, and Law and Grace. They are all in Adam and Christ, the heavens and the earth ; they are incarnate in living men, as in Cain and Abel ; they are spiritual realities as in Ishmael and Isaac ; they are the mystery of life as in Esau and Jacob ; they are intellectual realities as in Edom and Israel, and in Law and Grace the moral conflict can be traced in the claims of law, as in Mosaism, Judaism, and in

the Roman world against the gospel of Grace in Christ, the Lord of Grace, the Sacrifice for the sins of the world. In all this there is nothing that can be conceived as out of harmony with the ideals of ethical and moral teachers. What they claim is the heritage of the first-born ; they maintain that life should be lived in conformity with moral law ; with what is good, true, right, and what is altruistic as moral love ; they maintain that the ideal is happiness and pleasure, in opposition to misery and pain ; and they are quite right, for this is man's moral inheritance, and it is what he ought to possess. What is not reasonable in ethical teaching is that all the facts are not fully considered ; the Fall from the moral state is a terrible fact ; the consequences of sin have been disastrous ; the ethical barrier to be used to turn aside, to destroy, to neutralise, to make ineffectual this terrible current of evil is as a broken reed put in to stem the current, a thing that is without strength, utterly helpless, that is being carried downward in the fierce current of rampant sin, disorder, disease and death. There is really no vital difference betwixt the moralist and the Christian here ; the Christian has not one word to say against the highest ethical ideal ; he simply states the fact that the moralist who conceives that salvation is by ethics is trying to live in a fool's paradise ; the conditions do not exist ; and the relations as he conceives them are not consistent with all the facts. The ethical teacher may choose to cling to his moral ideal world, but it is not in existence upon this earth ; and it is not going to come through the will, the power, the wisdom or the goodness of men. The man lost his birthright by despising it ; he has never understood what is involved in the blessing ; and he never can be restored by this way not even though he tries to find it with tears of regret and sorrow. It is not the Adam-man that is regnant in manhood, and he never can be ; it is the Brother born for adversity, the Christ-Man, that inherits birthright and blessing, and he comes to the inheritance and the blessing by the way of Grace, through Sacrifice and in no other way. If ethical students go very carefully into this problem from this standpoint it may be that they will find the Divine Light guiding them by the way ; but they may rest assured of this, that before they can enter the Kingdom of God close at their hand, they require to be born again so that they may consciously live in God's Kingdom of Grace and Sacrifice. It is not to be conceived, in any sense, that any judgment is given here

as to the spiritual position of ethical teachers and ethical people in the sight of God ; that is another matter altogether, to be reasoned upon from a different position ; this is an intellectual inquiry as to order, law and development ; and, as already pointed out, and so strongly emphasised by the Lord, the King of Grace, there are those who think that they occupy the first position who may be the very last ; and those who exalt themselves will be cast down and counted as altogether unworthy. It was not a priest, or a Pharisee, that Christ praised to the very heavens for their faith : it was a Roman soldier, and a poor Canaanite mother, and these were thought upon by the rulers in Israel as outcasts from God's commonwealth.

This supremacy of sacrifice as a principle is one that requires special study ; here it takes a unique position ; and what must seem strange, it is found to be the spiritual axis upon which the universe turns. The deepest in God, in His very Heart, is sacrifice ; it is the same in Christ as Man and Saviour ; it is the same in the Spirit of God ; and if men could understand the fact, it is the same in nature as the work of the Spirit. By inference the same requires to be asserted of men ; and they will not reach manhood, likeness to God, the Father, until this ideal becomes realised fact. This aspect of the Divine Ideal requires to be considered in this order : it is sacrifice that is the life, the Heart of Grace ; it is quite true that in Christ they are blended together in a Divine union, and not to be separated ; but with men it is different, they require to analyse the subjects they are studying, so that by the way of synthesis in putting them together again they may perceive their unity and harmony. In Christ, the conception is that Grace and Sacrifice are in harmony ; the giving of Himself to the World as Example, and as Deliverer, fits in with giving Himself up into the hands of wicked men that they may put Him to death as Sacrifice for the sins of the world. With men this is not found to be a realm of unity and harmony ; it may be discerned that in them grace may come into conflict with sacrifice ; that grace may try to overrule sacrifice ; and thus in men grace may even become sin. It can be conceived that sin against sacrifice may be done in two ways. As in a man giving bountifully, abundantly, graciously, what is not his own ; in this he may appear to be a son of grace, but in reality he is not because there is no personal compensating sacrifice, thus the want of unity and harmony. Again, a man may claim to be a

son of grace, that is a follower of Christ, but he is covetous, ambitious, a lover of pleasure or of power ; and there is no sacrifice in his life, what then ? He is a sinner against the regnant Lord that reigns in sacrifice, and in both examples they have divorced grace from sacrifice. If men could see this truly, then it may be that these are the grievous sins in the Christian Church ; there are those who give abundantly but there is no sacrifice in their giving ; there are those who grasp what they can greedily, selfishly, and there is no spirit of sacrifice ; thus the grace is vain, it is perverted, and it is set in opposition to the spirit of sacrifice. If the same line of thought is applied to the moral world, to the State, Society, the family, to man, where moral relations ought to govern their actions, then it will be seen that in this realm also it is sacrifice that ought to reign in harmony with moral law. The State and Society are required to punish evil-doers, but this is not done without sacrifice, because it is at the expense of the State that the punishment is inflicted ; the man suffers and the State bears the sacrifice ; one member of society suffers and all are sharers in the sacrifice. A member of a family sins and suffers ; but it is the father's or the mother's heart that is sacrificed, and all the members of the family are involved in the sorrow that falls upon them. A man sins and suffers and the heavens are the sacrifice. Why ? Because the earth has overcome the heavens. Christ, the Moral Man, lived in harmony with moral law and sacrifice, but the regnant power in Him was sacrifice. Apply the same thought to the intellectual critic who glories in his power and his mercilessness ; he has no pity nor compassion, he rejoices in his power to crucify, to cause suffering, to sacrifice a poor fellow sinner ; let him beware ; the cross, the suffering, and the sacrifice may enter his own door and claim him as victim ; the persecuted man may be blessed by the darts of persecution ; but the persecutor may kindle a flame of hell in his own soul that he cannot extinguish. If intellectual power, in manifold ways, is not subordinate to the law of sacrifice, then it will go hard with those who thus sin, no matter what position they occupy in Church, State or Society ; they are wielding a sword that requires skilful handling, and if they sin against the sovereign law of sacrifice, forgetting to be kind, to be merciful, they need not wonder should the day come when they will find no kindness and no mercy. It is the law of sacrifice that reigns over the mind and soul when it is being cleansed, changed, and being

filled with light. It is the law of sacrifice that will check and put to shame egoism, selfishness and all that is subject to self. The two are deadly enemies ; self must kill sacrifice, or sacrifice will assuredly destroy selfishness. When the life organic is crushed under the heel of physical power and it has apparently destroyed what was beautiful and good ; the law of sacrifice is there also, in a sense, because what is destroyed becomes an altar of sacrifice : the ashes of the sacrifice spring to life again and what appeared to be dead lives and receives life more abundantly : and this is the meaning of the saying that the blood of the martyrs is the seed of the Church. As a matter of physical power, of exertion of brain or body, or throughout the realm of the inorganic the same law of sacrifice may be found to be regnant ; all expenditure of power is paying a price for the work done ; it is the sacrifice required ; but if men would possess power without sacrifice, then they must become bankrupt, because power is not self-contained, or self retained ; there is conservation of energy and correlation of forces, there are quantities and qualities, attraction and repulsion, and all these are parables to be studied in this great problem of the supremacy of sacrifice, as the highest principle or law, revealed to men.

Such thoughts as these are spiritual suggestions to lead men to think more truly and fully about what appears to be of great importance. Christians know that this conception of sacrifice and of self-sacrifice, is being studied and recognised by men ; and they may be said to feel, if they cannot explain fully why this should be so. The Ideal from whence their thoughts have been derived is Christ ; and it is important to realise this uniqueness in Christ's character as Man and Saviour of men, in thus living and dying in conformity with such an ideal. What appears to be most remarkable in this line of thought is that sacrifice is the supreme ideal ; that all principles and powers require to be subject to, and co-ordinate with, sacrifice ; that the unity and the harmony is not found in the substitution of sacrifice for any other power, but in their co-ordination and in their united harmonious operations. To take an illustration from the physical world it is magnetism that is the great power that rules in the heavens, it may not be directly, but in harmony with electricity and other forces ; thus the earth is a magnet in harmony with magnetism in the Sun, and it is by magnetism that its axis is determined. The analogy is that sacrifice is as spiritual

magnetism ; the spiritual world is regulated by its action, and all other spiritual powers are subject, and co-ordinated with spiritual magnetism. Is this the conception embodied in the words of Christ ? "Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto Me." Christ on the Cross is Sacrifice ; Christ in the heavens as regnant, is still Sacrifice : and the Sacrifice is such that all men are drawn to, and attracted by Him, made subservient to His will and thus brought into harmony with the heavens. If men would live the gracious life it is to be done under the Shadow of the Cross of Sacrifice ; if they would regenerate the State, Society and family life, then it must be in harmony with Sacrifice ; if they would find truth, science, wisdom, then self, as seeker after truth, must be subject to Christ and to Sacrifice ; if the heart is to be renewed, the spirit regenerate, then this is the work of the Spirit as sacrifice ; if the life is to be worthy to be named life, in things that are visible and earthly in their form, then they are to be consecrated and made sacred by the spirit of sacrifice. It is not that sacrifice is to be the dominant power directing all actions ; if this were the interpretation then this would mean subordination and not co-ordination ; the individual powers do not lose their individuality ; the work they are engaged in is not subject to one ideal ; each power operates freely in harmony with order and law, but the soul is so magnetised spiritually that it acts under the influence of the spirit of sacrifice. Divine charity seems to be the same ideal as sacrifice ; it is the bond of perfection ; and when this harmony is found then the grace of God will rule the soul and there will be gratitude and thanks rendered unto God for all His mercies and blessings.

CHAPTER IX.

THE ORDER OF DEVELOPMENT IN HISTORY.

In following the footsteps of science, and heavenly wisdom as revealed by the method of Christ, it is discovered that science means divine truth, heavenly order ; that science leads men direct to Christ, the Truth, and the glory of science ; it is at His feet men discern that truth leads to life, and order to law ; and it is Christ that explains in what way they unite and harmonise. This is manhood ; this is the goal of the aspirations of men ; it is what they have desired to find for many centuries ; it has been surrounding them on every hand ; they have been trampling it under their feet, tossing it to and fro upon the earth, and they could not discern the glory of God in what they saw ? Why ? Because of sin ; the fatal fall from truth and righteousness, and the consequent inability to know truth from error and right from wrong. The heavens intervened for redemption, salvation and restoration ; in Grace God gave graciously His Son to be Saviour, Grace incarnate, and the way that the Son has had to travel has been that of suffering and sorrow ; it is embodied in one word, Sacrifice ; and it is by sacrifice that there is salvation and restoration to God. There is no cancelling of any of the works, order, or laws of God ; they abide and they are light, life, law and love ; men look upon God in His Grace, and they are amazed ; they see God, as Sacrifice, and with lowly adoration they bow before Him ; and they magnify and praise His New Name, that is above every Name. This is something like the vision that men have seen through science and divine wisdom ; they can hardly believe that such thoughts can be true ; and yet it must be so, there is no real cause why such truths should be doubted, for all this is so like God, as revealed to men in His Son, the Lord Christ.

The conception that has been reached is that this great work

of God has been carried on under the symbols of the heavens and the earth and their generations ; the generations meaning that order of development that can be traced in the Bible. The heavens, when translated into the language of men, mean Grace and Sacrifice, Christ and the Spirit ; these are the revelation of and from God, and their mission is the redemption, the salvation of men, and their restoration to the favour of God. This mission is the re-creation of man into the image of God, and into the likeness of Christ, as revealed to men in truth by the Spirit of Truth. The earth is man as fallen and sinful ; and of necessity, as he is the head of creation, all that is subject to man is included in this name. The symbol thought is that man is as the dust of the earth, without life ; thus unless the Spirit of God breathes into him a soul, he is dead, and there is no means by which life may be restored. This is the work of the heavens ; it is grace that gives the new life of grace ; and the way of redemption and restoration is the way of suffering and sorrow, and of sin and sacrifice, side by side. The symbols and the parables change and take innumerable forms, but throughout the whole story of the generations the heavens pursue one definite purpose ; there is no faltering, no turning aside to right or left ; the heavens know the Divine purpose ; they follow the Divine plan ; and though unseen and their actions not traceable by sinful men, they are irresistible, and the whole process is carried forward by the Divine power and wisdom. Men must remember that the revelation in the Bible is that of re-creation by the law of development ; it is in the light of that law that the work has to be studied ; and it is Christ alone that gives the key for the successful study of this great work of God. What men, in the method of Christ, search for, and find, is that out of the midst of the chaos produced by sin there is what may be called a carnal development, under natural forms, which are in their nature psychical, until the Man Christ appears upon the earth in the fulness of the times ; and, after His Ascension into glory then the outward forms are transfigured and they become the spiritual means for the creation of the spiritual world. As explained, all this means new generations and generations of generations in series, that are ever recurring under new forms ; and it is by the study of these, in the light of the method of Christ, that the generations of the heavens are discerned, and the fruits of the heavenly life are made known. It is with the heavens

and their works in the earth as it has been with ether, electricity and magnetism ; men have been living, moving and influenced by these unseen powers for centuries, and yet they remained ignorant of what was of supreme influence for their well-being. On the other hand the earth and its works have been made manifest ; these have ever been before the eyes of men : they have written in history their great and evil deeds : they have tried to build their towers that they might scale the heavens : they have set up great and powerful empires and crushed men under their feet as if they were valueless ; they have glorified themselves in many ways, but they have not discovered the secret of the heavens ; and they have not been able, neither have they sought, to make men more wise, happy, content, and prosperous, so that they might live together in peace and love in harmony with the laws of God. It is not a misrepresentation to state that so far as visible things are concerned, in what is earthly and subject to the earth, the vision of Isaiah the prophet remains true, men have not served their Creator ; they have not known their Father ; they will not seek to know the Will of God ; and they will not consider His ways. They are sinful, iniquitous evil-doers, corrupters ; and they have revolted more and more. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds and bruises and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment."

The mission of the heavens to earth is to reveal the Kingdom of God ; not in any limited sense, as by portions, in the patriarchs, in Israel, or in Christianity ; but as from the beginning to the end, in what is related to man, his creation, Fall, regeneration and restoration in Christ. This is history as revealed in the generations and what they represent ; it is the method of Christ as traced in ever recurring order in what is carnal and spiritual ; it is the work, the involved and developed operations of the Spirit as found in the Word of God ; and it is the fullest spiritual conceptions conceived by men as science and divine wisdom. Indeed, it is conceivable that the Kingdom of God deals with the mystery of evil, sin, the conflict betwixt good and evil during time, justice and judgment, the punishment of the wicked, the overthrow of the powers of evil, and the vision of the new heavens and earth. It is necessary for men to limit their thoughts to what the Bible contains ; and it is not wise for them to try to

theorise about the state of unfallen angels in glory, to declare what is meant by the resurrection to glory ; or to describe the glories of heaven, or the horrors of hell. It does not appear as if any of these subjects were revealed in the Bible, in the same sense, as is the Kingdom of God ; there are suggestions, parables and references to these things, but they are not matters of experience, or of scientific order. It is right to believe in the angels and their blissful state ; and scientific moral analogies are not without value in supporting that faith ; it is to be accepted as a truth not to be questioned that Christ rose from the dead, is alive, and reigns in the heavens : and of course what follows from this is the belief in man's resurrection in the likeness of Christ ; but in what way, or at what time, is not within the range of the present experiences of men. It is not suggested that men should keep silent about such subjects ; the meaning is that they ought not to talk about them foolishly, as if they were quite familiar with all the details, and be ready to condemn others who may not conceive such thoughts as they do. Faith and Hope will find Divine food in such contemplation ; but it is for Patience to wait and see that consummation which is Divine Love. In the light of these thoughts it may be profitable to apply the usual questions, in their order, as found in the method of Christ, and see what the results will be as related to the Kingdom of God as revealed in His Grace and Sacrifice.

WHENCE this Kingdom ? "In the beginning God." Thus far back and no further can men go in their thoughts. God was All. God is the Source and the First Cause of All ; and the vision is, at the Consummation, that God is All in all.

WHEN did this Kingdom come ? It has been coming from the beginning of time as distinct from Eternity ; it will be coming until the end of time as related to this order of events ; thus word symbols change their form. Time is Christ, the First-born, the Lord in time, and He is its Beginning and End. This is the spiritual Ideal revealed in the Scriptures in varied ways ; it is the conception of Divine wisdom, as wise men have expressed their thoughts ; He is the Arch-Type of all types ; and all types in their scientific order are in His image.

WHY was this Kingdom of God revealed in the Bible ? It is the Spirit of God that reveals Christ as Ideal, and Christ as Man and Saviour. At this stage of development the conception is that of the Spirit as Architect, Designer, Thinker, Power,

Energiser, Mover, Wisdom and Revealer, because it can be seen, as in fitting order, that an Ideal, a Type, a Seed, without any history, explanation or development has no meaning. The Thought in God is Word in Christ, an Ideal Word ; it is the Spirit that explains what the Word means ; He reveals the hidden secrets involved in the Word, in the creation ; and in the new creation, the symbols used are what is living, develops, follows a definite order, and is reproductive in seeds that bear seeds in accordance with their kind.

WHAT is this Kingdom of God ? It is the great work of the Spirit of God ; it is the Ideal Word in Christ taking form and shape, not in any haphazard way but in spiritual order ; as what men conceive to be scientific truth. It is the purpose of the Heavens as being involved, and developed, in due order ; it is the carrying out of the Architect's plans, the Designer's designs, the Thinker's thoughts, and giving effect to all these by energy, motion, power and wisdom, until they are made manifest and revealed to be the very Work of the Spirit of God. There is also to be found in this spiritual realm of thought, the Earth and the Seas, what is earthly and what is ever restless and requires to be limited ; and it is the Spirit of God that takes the Ideal in Christ and transforms the chaos of earth into the image of Christ. This is the order of the Thoughts, the Ideals that are Divine ; they are revealed in the Bible to men ; but not to natural or carnal men ; because they are spiritual, and they are spiritually discerned, in the light of Divine Grace and Sacrifice.

How has this Kingdom of God been revealed to men ? This question introduces man into the arena ; the ideal How is known to God ; the real How is the work of the Spirit, the problem is one for man to solve. The ideal is found by science as an ideal cosmos ; the real is in man as found by applying his intellectual powers to find out How the Spirit of God works in Creation and in the New Creation in Christ. The order, as in Nature, is left for men to discover, by science, that is not the theme of the Bible ; this, however, men will find that these realms synchronise and harmonise ; and it is the spiritual by the method of Christ that is of chief importance when the more subtle problems of Creation require to be considered. The order in Nature, however, is of great use in the study of how the Kingdom of God is reached ; because it is Nature, as interpreted by science, that gives the necessary tuition in forms, in order, in development, in related

ultimates, in the limitation of the power of the intellect, and thus prepares the student to perceive and understand the harmonies that exist throughout the universe of God. The Bible, as a spiritual work of the Spirit, transcends Nature and Man ; it may be said that the Bible assumes that when they are truly interpreted and understood then they will be in harmony with the Word, upon a lower plane of being ; and that when the light of science is cast upon them, they will respond to, and correspond with, the Bible. In brief, the How ? or order in the Bible is that of Creation, the Generations as found in Genesis as prophetic of history ; the method of Christ as traced in the many recurring series of generations ; and the Work of the Spirit in regeneration, salvation, redemption, and restoration. As already suggested all these developments are to be conceived as related to the realm of Grace and to Sacrifice, and the issue will be the Kingdom of God in the New Heavens and Earth where sin, disorder, and disease will not be found, and where death will be swallowed up in the life that is eternal. In this question, How ? there ought not to be omitted the generations of the Heavens in conflict with the Earth and sin. It is conceived that for a wise, Divine purpose, sin is permitted to make manifest its malevolent effects upon the earth ; but these are limited by the Divine Will and purpose ; they are checked in their destructive demoralising work of disorder ; and when the time comes then what seems to be stronger than the hills and wiser than God, begins to decay, or is suddenly broken to pieces, or overwhelmed as by a flood. Men say that this is how God rules in Providence ; evil comes in like a flood carrying everything before it ; the unseen finger of God is put down ; the flood is arrested ; the atoms become mutually repellent ; the sword of justice has been drawn, judgment has been pronounced and the punishment has to be endured. But men have said and they may say still, that such judgments are not consistent with mercy, with kindness, Grace and Sacrifice. Here men ought to be careful in what form they express their thoughts, and they ought to try to conceive, if possible, whether there is not another side to this problem. What if this is sacrifice under a new form ? The supposed malevolent powers have proved themselves to be cruel and wicked ; they have, without natural feeling, been causing immense suffering, sorrow, anguish, trouble ; they have been crucifying and sacrificing their fellow-creatures, and in them the Spirit of Christ and of God have been

sacrificed. Is it not in this sense that the martyred souls "under the altar" of God, in the Revelation, when the fifth seal is opened, are heard "Saying, How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" Sacrifice in God is patient above all the thoughts of men; it is God that is being sacrificed by men and they do not know it; therefore, the thought is a terrible one, when men will not repent and turn from their evil ways and listen to the Voice of God in Mercy, then the hour comes when the sword of justice turns slowly round, and God permits wicked men to sacrifice each other. When evil is utterly evil, it becomes self-destructive, disorder and anarchy become rampant, and the plague, disease and death close the scene. The sands of the desert cover men, their cities and their works; they are remembered because of their evil deeds; thus they speak to men, warning them against wickedness and telling them that God reigns in the Sacrifice of Divine Love truly, but also in His judgments upon those who sin with a high hand and will not listen to the voice of mercy, pity, and compassion.

WHO is it that is revealed in the Kingdom of God? It is Christ that is Seed and Word; He is Man and Saviour, Son of God and Lord over all; the Sufferer and the Sacrifice for the sins of the world; the Deliverer from evil, the Healer of disease, the Conqueror over sin and death; the Faithful and True Witness of God, the King over all kings and the Judge of judges.

WHEREUNTO does this Kingdom of God tend? To the revelation of Christ, as the Grace of God to men; as the Saviour of the world from sin; as the One in whom the Spirit of God dwelt without limitation; and through Him, by the Spirit, as the Sacrifice acceptable to God, and as the Mediator with God, and High Priest over the House of God.

WHETHER will the Kingdom of God lead men? To Christ and His Cross of Sacrifice; to the Resurrection and the Ascension into glory; to the proclamation of the Gospel in all lands as the work of the Spirit; to the brotherhood of mankind in Christ; to the heavenly Zion and the new Jerusalem; to the new Heavens and Earth, and to the Eternal Kingdom of life wherein Christ is Lord and King.

These questions follow the order of the method of Christ; they may be found useful as suggesting thoughts in harmony with His Kingdom of Grace, and thus it is not out of place to use them.

It will be observed that they are used up to the eighth stage which falls in with the revelation of Christ as Sacrifice for sin. From five to eight, or from How? to Whether? the order of study it will be observed, is changed ; it is the world of the real, of man, and of Christ, that are specially studied. The conception that arises being that sin takes place, in the fifth or intellectual stage : that here light and darkness are made manifest ; and, it is into this spiritual darkness that Christ enters, as Divine Truth, to restore to men the light of life they had lost. As sixth He is Man moral and spiritual ; all that men ought to be in the image of God. the perfect Example men ought to follow if they would conform in their thoughts, words and actions to the Will of God. As seventh He is the Son of God the Saviour of the world, the Healer of disease, the Conqueror of evil and of death. As eighth He is the Divine Sacrifice upon the Cross of suffering ; and, it is through His sacrifice that there is salvation for men and this Gospel is proclaimed to the ends of the earth. A third series may be followed, beginning with the ninth ; and this is the order of development, in the spiritual realm, the work of the Spirit as revealing Christ at Pentecost in the Acts of the Apostles. The tenth is the new spiritual creation in men by the Spirit of Christ analogous with the fourth in the carnal series. The eleventh brings in the thought of the operations of the intellect of men in the spiritual realm, enquiring as to the How? of the spiritual Kingdom of Christ, as analogous with the fifth in the natural series. The twelfth carries forward the conception of the work of the Spirit in harmony with the spiritual enlightenment of men to the stage of moral manhood in Christ, and thus the third series is a revelation of the work of the Spirit in the New Creation, in the souls of men restoring them to the likeness of Christ in Truth and Righteousness by the ministration of the Holy Spirit.

It may be interesting to notice that in the order of history, these questions find answers thus : Whence? From God as in Genesis i. 1—3. When? This question specially covers the book of Genesis, of Enoch and translation. Why? This is spiritual as pointing to Noah and salvation. What? Abraham and the revelation in him to mankind through Isaac. How? Moses and the redemption from Egypt; the Desert, the Law of the ten words, the patterns of things seen in the Mount and all the experiences in the wilderness for the symbolic forty years. Who? Joshua, the land and the Commonwealth. Whereunto? Samuel

the Kingdom, the Captivity, the Restoration and Jesus Christ. Whether ? The Man, the Son of God, the Saviour and Sacrifice for Sin. The spiritual series would follow in due order in the Bible ; and if carried forward into history then the new spiritual era begins and the series, as traced by the method of Christ, is again repeated in new forms in Christendom. What men see and study in these recurring series is history, in this sense, it is a revelation from God, not understood by men, of the conflict betwixt the Heavens and the Earth, of good and evil. Good is not evil and is not consistent with it ; evil is perverted good in the darkness and in the night as antagonistic to good ; it is evil in self as selfishness, self-seeking and self-assertion ; it is self, ever seeking its own purposes, pleasures, power and glory, as opposed to the Will of God in goodness, mercy, love and sacrifice ; thus it is unreasonable ; it is darkness, night, and chaos ; but, the light that brings blessing to men is from God, the Good, through all the ages. It is remarkable that the culmination of the carnal is as the midnight darkness upon the earth. The conception of God, as Father, Love, Sacrifice, was almost dead in the earth. The highest type of religion was Judaism ; and the New Testament reveals, in the most lurid light, in the ministry and death of Christ the condition of that religion. Rome was at its highest stage of earthly power under the emperors, and at its lowest state of morals in Nero. As for Greek wisdom and philosophy it had run its course ; and, those babbler were past serious thought, who wanted only to hear tittle-tattle on Mars Hill at Athens ; they were the degraded successors of a great race of thinkers who have left their names on the records of the world. This was the culmination of the world's greatest, wisest, and most religious peoples ; and, the records of history prove to men plainly that this was the great crisis, in the carnal sphere, in the history of mankind. In the Jews religion was perverted to superstition, cruelty, and murder ; in the Greeks wisdom to folly ; and, in the Romans to the antithesis of moral law and order, even to the deification of the most wicked of men upon the face of the earth. This was the results of the works of the Earth ; *the Generation of the Heavens came to men in Jesus Christ* ; and if men will reflect upon the condition of the world at that time, it will not be difficult to see that the opposing powers of good and evil were then at their climax. It was not so very strange that men of this world could not see any glory in Christ at that special period ; perverted

good as evil reigned supreme ; and thus the Good, as Grace and Sacrifice, could not be recognised by the masses of men. From that dark hour in the world's history to the present time will be a great study for the future for spiritual historians. If men only find in it what they could find abundantly in history before the coming of Christ, then their study will be fruitless ; the problem is altogether different ; it is not that of empires and kingdoms in their rise and fall ; not of great warriors and statesmen ; and not of great theologians, popes, prelates and presbyters. The history of the world before Christ is the outward and visible rise of the kingdoms of Earth, and all their glories ; the Generation of the Heavens is the unseen involution of the seed of Grace and Sacrifice into mankind, and the birth of the same in Christ at Bethlehem. Again in the world's history the Seed was sown in spiritual power ; and, it is the spiritual development of that Seed of Grace that is the true history in Christendom. What men see, in what is named profane history, is mere phenomena, the ever changing ; what is to be found behind the phenomena is the Living Christ, in spiritual power, by the Spirit, bringing about all changes so that the carnal, sensual, sensuous, earthly, may be changed, transformed and transfigured into the heavenly. What may be asserted, therefore, of all the profane history of Christendom is that it is the continuation of the same struggle that was carried on in the earth before Christ came in the flesh ; and, as a rule, the history of the past two thousand years, as visibly seen by men, is that of evil regnant ; and of Grace and Sacrifice as inward, spiritual, and in the state of subjection to what is earthly. It is not what is upon the surface that is abiding and permanent ; it is the work of the Spirit of God as determining events and controlling them in the teeth of the opposition of what is earthly. Men look upon the Roman Empire and it seems to possess the earth ; yet the Gospel of Christ, and the sign of the Cross brings to nought the power of pagan Rome. In the wisdom of Greece, and the East, men considered that they possessed systems of thought that would last for ever. It was the despised Gospel, with the conception that through suffering and sacrifice, men could be saved, made truly wise and blessed, that overturned the wisdom of this world. The darkness that reigned in heathendom, in the Baal and nature worship of evil powers, was put to flight by the light that shone through the Gospel of Christ. The spiritual perversion was changed and men sought to find God and tried to do His

Will upon the earth. The life and the living forms in Christendom took new forms ; a visible church became a great ideal : and to that church there was given spiritual and temporal power. The spiritual power of the Gospel was successful, but not so much where men thought the success lay ; not in Church and State, popes and emperors, but in humble, lowly, meek, patient, suffering souls : those unknown to the world, of whom the world was not worthy. The Church and Empire became the great apostasy from Christ, the Man of Sin, and the cause of sin in men. The Church received Christ in His Gospel, by His Spirit, and, when the six generations had developed in Christendom to manhood, then men were found demoralised, they had fallen from manhood in Christ, to whom the true development would tend, and they were found in the likeness of fallen, perverted, despotic pagan manhood, and had become powers for evil and not for good. Is this so very strange ? By no means, it is the recurring event in history ; men prided themselves in their wisdom and power ; they were beguiled by the serpent of evil to their own destruction ; and, this was permitted so that men might see, and understand, that what is named spiritual, in any stage beneath that of Christ and Sacrifice, cannot contend with, and dethrone, in what is visible and sensual, intellectual and moral, the mighty powers of evil. Indeed, in this instance the Fall was in the realm of Grace, and in the House of Grace, the Church of Christ ; thus proving afresh, what was taught in sign in the kingdom of Israel, that salvation and restoration to the favour of God is through suffering and sacrifice, and by no other way. It is in this way that history is ever being repeated in new forms : thus what men have seen and have boasted about in Christendom, in Church and State, in their ignorance, only proves that they have been glorying in their own shame, their ignorance of the Will of God, of the Spirit of Christ, and their own subjection to the powers of evil. These were well named the dark ages ; the devil reigned in the spiritual darkness in the night time ; and men knew not in the darkness and could not understand their true spiritual condition. Of course men should understand that this apostasy from truth and righteousness, grace and suffering, is not to be applied to individual Christians ; and it is not to be the means of branding any one in any class of society ; the truth being that the devil carried out his works on a scale of unexampled greatness and glory ; the patient Spirit of Christ permitted all this, and at

the same time kept gracious souls in a state of grace. They were, in the language of Scripture, "the remnant according to the election of grace," and the Church and the State were the servants of the powers of evil, whilst boasting, and declaring, that they were the vicegerents of Christ upon the earth. The change came, or began to be made manifest, at the end of the 1,000 years ; then there took place the Crusades for the recovery of Jerusalem and Palestine from the Saracens ; the new life began to be felt throughout Christendom ; and the new spirit began to move in the Waldensians, the Lollards and the followers of Huss in Bohemia. What the state of Christendom was at this period in Papacy and Empire is well known ; the soul of Christian Europe was enswathed in the darkness ; it was night everywhere, and only here and there the faint glimmering light of the Evangel was seen ready to be extinguished by the powers on earth that would not permit freedom of thought or liberty of action. If men would know, and understand, the principles upon which the kingdoms of evil, and of darkness, have reigned upon this earth, and would still reign if they could, let them study that portion of the history of Christendom that reveals Papacy and Empire, at their worst, before the dawn of Renaissance and Reformation in Europe. The Reformation is the movement by which light and darkness struggle in the twilight ; and, for development, men require to study history in the lands of the Reformation, where men were set free to worship God in spirit and truth and permitted to think and act in harmony with their consciences as instructed by the Word of God. Again men find in the age following the Reformation, the dreary deadly influence of what is meant by fallen manhood ; even to this day good men seem to shudder when they talk about the time when spiritual religion appeared to be dead ; when servants of Christ were degraded moralists and deists ; when Adam reigned and Christ was despised. The frosty winter gave place to a new spring in the Revivalism of the Wesleys, and the Evangelical fervour that began to move men in many churches ; there was new life at home and abroad ; and the Gospel was once more set free to carry to all nations in the earth the glad tidings of great joy. This was Christ as coming to His people in His Grace once more ; there has been response to the mighty work of the Spirit ; and men wondering wait to see what new message of Grace and Truth the Lord of Mercy, the Saviour from sin, the Sacrifice for the sins of the world, is going to send to His

people. It ought not to be forgotten that the Agnostic movement has been permitted for gracious far-reaching purposes ; this was the devil's last trick that he could play upon his devoted followers ; he would enlighten their minds by opening their eyes through the study of nature as a mechanism ; he would limit their vision so that they would not see God, or recognise His works ; thus nature became the Agnostic's god, and they became the high-priests of nature and the deceived servants of the devil. Men are beginning to see that this Agnostic challenge is even more serious than they thought it to be ; by its far-reaching doctrine of evolution it thought to dispose of God ; critics and natural-minded men of all classes took up the devil's new device with ardour ; this new theory at last would explain all things, and men would rejoice and be glad in their deliverance from all forms of superstition and all kinds of religion. For a brief moment in the ages of time the devil was permitted to glory in the thought that he had outwitted the Spirit of God, and that he had given the fatal blow to the Word of God and spiritual religion ; but the glorying was vain ; Christ has arisen ; the devil's lies are cast out, and he will be discredited in the face of the world. This is the truth, Christ lives ; His Word is God's Word to men ; and, men will know this to be true when they seek for the guidance of the gracious, patient Spirit of Truth, and seek to know and understand Christ by His own method by which He reveals Himself to men.

CHAPTER X.

REVIEW—THOUGHTS UPON PHYSICAL AND PSYCHICAL NATURE.

In briefly glancing over the subjects considered, the feeling must be that of wonder at the manifold wisdom of God as revealed by science ; and, of adoration and praise, because in His mercy God has so graciously made manifest His pity and self-sacrificing love for His earthly children. Truly men ought to give earnest attention to the message they have received, as if direct from the Heavens ; and, great care should be taken that what they have heard may not be forgotten. If in the days of the apostles the Word of Salvation was very wonderful and not to be neglected, then what can men think, or say, if Christ, by His Spirit of Truth, according to His own method, has been actually proving and confirming what is revealed in the Bible ? The days for visible signs, wonders and miracles may be past ; but truly a greater miracle has taken place in these days, through the work of the Spirit in harmony with God's will. The psalmist, the apostle and the scientist, may well be described as raising their voices in unison and saying, “ What is man that Thou art mindful of him ? Or the son of man, that Thou visitest him ? Thou madest him a little lower than the angels ; Thou crownest him with glory and honour, and didst set him over the works of Thy hands ; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour ; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one : for which cause He is.

not ashamed to call them brethren." He is worthy of all praise ; and His Name is above every name known among men ; but, His brethren may well be ashamed of themselves ; they had a great Brother born for their adversity, and for their salvation ; and, the story in the Bible, and the history of the race of men, are the recorded facts which they have been called to study.

Assuredly, it must be confessed that there is no room for boasting with men, at any stage of development ; as children of experience, empiric thinkers, or as sons of science, they have failed to reach the stature of manhood. In the fit simile of Newton, they have been as children upon the sea shore gathering a few shells, as samples of the Divine works, but the ocean depths still remain unexplored. A little light has flashed in upon the darkness, revealing a portion of the pathway heavenward ; but how dark and ignorant the masses of men remain ; they have not even got into the straight path of the ray of light from heaven ; and thus their vision is transverse, not straight ; they are not in the light, and the light is not in them, thus what they see is phenomenal and what is ever changing. It is to be conceived that the physical and psychical scientists claim more than their due ; they tend greatly to magnify and glorify their works and one another ; this is not good ; they have still much to do in their own territory ; and away beyond there are many other regions of thought yet to be set in order. Science has had its baptism of faith ; it has reached the pleasant exhilarating uplands where hope resides ; with the future patience will find a great work to do ; and, if men of science will look in the right direction, from the mountain tops upon which they stand, it is possible that with the spiritual telescope they may discern the shining hills in the better land. They are in the way, and the best wishes of those who sympathise with them in their labours, is that they may not lose faith and turn back in spirit. They are in a true sense the advance guard on the great march ; with their great love for truth, the sunshine of truth leads them onward toward the realm of truth ; but, there is room for grave concern ; loyalty and ardour in the service of abstract, intellectual truth will not be enough in the day of battle ; more is required, it is to change the abstraction into the Person, and thus to realise that Christ is the Truth of God, the Life Divine, and the Way to the Father.

It is the Fall, repeated falls in history, and the risk of future

falls, that is the great shadow that ever hovers over men in their earthly journey. If men could only be brought to comprehend what sin truly means, in the individual, the family, society, the State and the Church, there would be a better out-look ; but it is to be feared that the earthly relations of thought shut out from view, to a large extent, what is heavenly. This is one of the periods where the earth appears to have gained a great victory over the heavens ; but all such successes are temporary, mere phenomena to be studied ; they are permitted for wise, far-reaching ends, and thus men require to possess their souls in patience, and keep their eyes turned heavenward so that they may be ready to enter intelligently into the new development that must arise in the great conflict betwixt good and evil. There is a decided change in the relations of these powers ; in the fields of experience and empiricism, commonsense and philosophy, religion and theology, the powers of evil, with the intellect as their servant, have asserted their supremacy ; in the future science commands the service of the intellect in the interests of Truth, and it is Christ by His Method of Revelation, that is to be conceived as Divine Wisdom in the realms of Righteousness and Grace.

What science has taught and wisdom has verified is one aspect of Truth ; as men can see it is the Divine Ideal ; it is what men see is in the heavens and ought to be in the earth ; but how these truths are to be made efficient and practical is another matter, and it is only the Spirit of Truth and Righteousness that is able to guide men in this important quest. It is one thing for science to teach men how there has been development ; what the order really is, and how men have discovered order and law ; but to apply such truths to abnormal conditions seems very difficult. It is one thing to stand on Pisgah and look upon the promised land possessed by the enemies of God, and something quite different to enter in, take possession and overthrow the powers of evil. These symbols, as applied to Canaan, and the Church, are very familiar to those who love to study the Bible ; but it is not quite so easy to see how they can be applied to present conditions ; to the fair realm of eternal scientific truth and righteousness. It is a true spiritual instinct by which men in the past have been led to compare the visible and temporal with what is spiritual ; and spiritual with spiritual ; and, in fact, this is, in another form, what is expressed under the forms of physical and psychical and psychical and spiritual. In physical form

the picture is as Abraham from Ur to Haran, and Haran to Bethel ; in psychical order it is Egypt, the Desert, and the Conquest ; in the moral it is the captivity in Babylon and the Restoration ; and in Spiritual revelation it is Christ, the disciples, the Spirit, Pentecost, Jerusalem, Judea, Samaria and the Roman Empire. Men may now see the consummation of all these as the Kingdom of God, very near to them, even in their midst ; and the thoughts of men turn to Science as the great revealer of Truth, and to Christ as Divine wisdom. The Bible is the Creation, the Macrocosm, of this revelation in the order of development ; men are now studying the Bible with this conception before them, bringing with them all that is valuable in experience, empiric wisdom and theology ; and what seems to be required is that men should be awakened to these truths, so that in themselves they may find a spiritual psychology in harmony with all the past. It is important to see clearly all that is meant by this development ; it is the well-known order as physical and psychical, to be followed by a reconstructed, intellectual and moral being, seeking after Truth and Wisdom. To put the matter in another form ; it is like the symbolic square already referred to ; and it is this fourth side of the square that has to be made strong against all the wiles and the powers of evil.

If, for example, this matter were to be conceived in the form of a philosophy ; then such terms as these could be used with advantage : 1, The Ultimate Reality. 2, Eternal forms, or matter. 3, Persistent energy. 4, The conservation and correlations of the physical forces. It will be seen that these symbol words express the same concepts as : 1, God, the Almighty. 2, Christ, the Ideal. 3, The Spirit as Divine Power causing motion. 4, The work of the Spirit in Creation in all Wisdom. There is the Universal without limitation as Thought ; the Ideal, as a psychical Word ; the Spirit as purpose, design and wisdom ; followed by living creatures as the embodiment of the Spirit in individuals. These express the same symbols in three forms ; and it is possible that a man will one day be able to say, "I am consciously the image and likeness of these ideals because there is in me as real being thought : form as ideal ; spirit in wisdom ; and the creature and creation of God. Such a conception, however, it must be observed, is not that of a child in experience, of an empiricist, of a seeker after truth ; it is that of the seer who has seen in the Spirit the Divine ideals, it may be afar off,

but still as truly as the other symbol forms have been to others in their varied realms of thought.

It is not necessary to prove that these four realms of thought have actual existence ; in their very nature they are metaphysical : they may be said to be revelations to faith ; yet it is difficult to see how agnostics can get past them ; and it may even be asserted that if they are honest thinkers they will find themselves compelled to accept these as beliefs, in some form or other. They cannot get on without them ; in fact they underlie all their reasoning, and do what they will their thoughts must be expressed as accepting these facts as embodied in Nature. When the physical inorganic realm is reasoned upon in scientific order, then the symbols, Unknowable Reality, Ideal Form or eternal matter, and energy as persistent, are allowed to drop out of sight ; and the thoughts are centred upon the physical forces under the symbols of conservation of energy and of correlations of the forces. This is a realm where man, as intellectual, can utilise the power with which he is endowed ; but those who reason about these matters, do not seem to grasp the conception that what they are really dealing with, in all their reasoning, is that store of knowledge existing in the mind, or soul, as derived from objective nature. In other words, nature is a kind of soul to a spiritual being ; and his own soul is more or less in correspondence with nature ; thus what the intellectual man tries to do by the reason is to discover the true relations as they exist in these two worlds. True, the mind, or soul-contents of the man have been acquired ; but acquired from, and through, nature, as the work of the Spirit ; and it is not easy for a man to prove that by his own power and wisdom he has stored his soul with these thoughts seeing that he is ignorant as to the means of acquirement and the mechanism of reception, conception and stored relations and correlations. It is admitted that a man may acquire, or neglect to acquire, knowledge ; but, can it be said, that he has to receive all the credit for his acquirements, seeing that the vital part of all the work is that of the Spirit as correlated with the spirit and mind of man. What men are beginning to see is that this complex problem is not to be solved off-hand ; and it is not to be taken for granted that men know all about it, when they really do not. The fact seems to be that the intellect operates upon the inner world of the soul, as in correspondence with Nature, and it is upon thoughts and symbol signs that this work is done

and not upon physical things. Thus in dealing with conservation of energy and the correlations of forces ; there is in the term conservation the shadow of reality, the fact believed ; and then the advance is made to the correlated forces in their order as conceived by science.

If then conservation as a symbol word is synonymous with Reality, then it is the noumena ; and the forces are phenomena, related conditions that change their form in the most wonderful way. These may be conceived in their relations as by a law of development ; or as if they were the segments of a circle ; but the condition of thought at present takes the form that there is, as it were, a broken link in the chain circle, and thus the perfect scientific knowledge has not been attained. It is not easy to know where to begin reasoning when the relations are in the form of a circle ; break the chain and enter at electricity and magnetism and the atmosphere seems too etheric for mortals ; begin with matter upon the earthly side, and then it is gross and materialistic ; thus, in the long run, science tramples matter under foot, declaring that there is no such thing as matter ; and, that it is only children who are governed by their senses and what is sensuous, that think so. The intellectual symbols used in the physical realm in their order may be expressed thus : heat and cohesion ; chemical analysis and synthesis ; light and crystal forms ; and electricity and magnetism : these, in their order, are related in twin pairs ; and, in their correlations they form the one realm of physics. It is not advisable to enter into details here as to this order of the relations of the forces ; they express the twin powers in their relations, as heat that causes the dissolution of what is solid or liquid ; and cohesion as that which causes matter to cohere or stick together. Chemical analysis as that which takes all forms of matter to pieces, reducing them to elementary forms and atoms, these being known and named by their quantitative relations ; and chemical synthesis by which elements are said to have affinities for each other, and unite chemically in definite proportions to form the thousands of substances that exist throughout the physical realm. Light is conceived as a force and as motion ; and, linked with light, there is that which forms crystals ; it is in this division that spectrum analysis comes in ; and here the most wonderful conceptions arise as to the unity and harmony in the physical realm, in lines of force, colours upon the spectrum, and rates of motion. Above these there is

electricity and magnetism ; but as these have been referred to in a special way, in connection with the theory of the formation of matter, further explanations are not necessary. What may be suggested here for consideration is that the forces when placed thus fall into the order of development ; heat and cohesion being physical forces as specially dealing with matter ; chemical analysis and synthesis as dealing not with matter but with its related conditions as symbols of thought, as so fully expressed by the signs in the science of chemistry ; light and crystals as in the realm of intellectual and moral truths as order and law ; and electricity and magnetism, these are the universal forces that inter-penetrate and permeate ether and matter, and these are the heavenly forces, which men are discovering, are really dominant in the physical realm of ether and matter.

It will be observed that in all these problems of thought the tendency is from the unity to the dual forms ; and men have no choice in this matter, they are compelled to think of, and explain thoughts and things as they find them. Thus if men take the root force in nature, gravitation, it is made manifest in the dual forms of the centripetal and the centrifugal forces ; the magnet bar is in its atomic structure said to be attracting and repelling ; light is radiant and absorbent ; chemical elements have affinities leading them to unite together or repulsive influences by which they keep separated ; thus heat will break up what is solid, and minus heat, or cold, tends to cohesion and solidification ; and as pointed out there is the conservation of all energy and the correlations of all the forces. If these symbols are translated into the psychical world, then there is the Almighty Will as keeping the universe in hand, limitation as to distance, and a creature thing that would move away from the centre to its own destruction ; the magnetised atom is like the same thought in the individual soul, it is that of a spiritual unity with apparent opposing tendencies ; in the soul there is the light of truth and darkness, or ignorance ; in all the conceptions of a man, the mind is stored with thoughts in their relations and as capable of thousands of transformations ; it is heat, warmth, feeling, the heart, that keeps man from deadness ; and without heart, feeling, affection, love, he is a petrified thing unfit to live in God's universe. This analogy may be carried into the moral world, and the conception arises that man is a god, or in the image of God. He also is a gravitating power, in his own proportion, thus intellectually he keeps at

arm's length from him all that can be related in thought ; they are in objective forms ; whilst at the same time by his moral nature all that he possesses is limited with, and cannot be separated from, his being. Every atom of his being, and his every thought, is both attracting and repelling ; this is their very nature. He is absorbent and dark of soul as related to the Heavens ; but he may become radiant and glorious when surcharged with the divine truth. He is not a being apart from other beings and from the Supreme Being ; but the same in kind, in elemental forms, and in all proportions for similar ends. He is matter and he is soul, he is like fervent heating power, and the greatest calamity that could befall the man would be to permit matter to petrify his soul, so that he might become what is symbolised as a materialist. It follows that the Kingdom of God, and of Grace, exist for the very purpose of changing man from the sinful, perverted condition to that of harmony with the Will of God ; and it may be surmised that so long as man is, as he is, ignorant, selfish, and self-asserting, the appearances would be those of duality and not of unity. In a sense that men have not considered in the past, Christ is becoming the Reconciler of all things : He is breaking down every wall and partition that separates heavenly and earthly, and it will only be when men become heavenly that they will perceive that all antinomies are reconciled in, and by, Christ.

The line of thought indicated here may be sufficient to show that physical forms are not only to be studied for what they are in themselves, this would be naturalism ; but also with the special object in view of being able to rise above the natural to what is spiritual truth. These forms are important in their own place, just as letters in the alphabet, and symbols in chemistry, and physics are useful ; but these are in their nature intellectual, and without intellectual power in man they have no meaning. The teaching here is that the spiritual must interpret the natural, and until natural and spiritual agree, are reconciled, men will look in vain for that unity and harmony which they desire. The realm of physics has its own story to tell, to the initiated, in its own particular way ; but the forms extend to the realm of Life and the living, and thus it may be useful to try to conceive the leading symbols that are found in this realm of thought. The sciences of biology, embryology, anatomy and physiology, seem to lead the thoughts to the familiar conceptions of an ultimate, and correlations ; and also to a real and an ideal, to plan and

purpose, and the end for which these exist. Thus biology is the germ seed, as thought, and the tree with its fruits ; embryology, the ideal as it is embodied in any one seed, and to what it will develop ; anatomy, the spiritual conception revealing the ideal in all its forms ; and physiology as of all these forms in all their correlations, and co-ordinations as they exist, forming a body fitted and prepared for service in health and strength. The total of physical life is the macrocosm of this realm in nature ; and the body of man is the perfect microcosm as in correspondence with the macrocosm. With all that is involved in these sciences it may be said that scientists and thoughtful students, are familiar, therefore mere details as to what constitutes health in, for example, the human body, is not necessary here. The results of science point clearly in this direction, that health sums up the ideal order in the body as the perfect work of law regnant in every organ, and as co-operating in perfect harmony for the common good. The body is considered as a very complex organised structure ; the adjustments are most admirable ; and when all the organs fulfil their functions and all contribute their quota for the common good, then this is health, and in this condition of the body there is no cognisance of pain or uneasiness. As matter of fact people ignorant of the law of development have no conception of the marvellous wisdom incarnate in their physical bodies ; and the wonder is not, that there is so much pain and suffering ; but that this is reduced to the minimum ; and that there is in the body itself that which is ever favouring the removal of pain and of healing disease. It is a question worthy of consideration whether learned, scientific thinkers have got more than a glimpse of this vision that will open up before them when they are able to trace the processes of nature in the light of the method of Christ. The law of development is ever from the unit to the diverse, from the simple to the complex ; thus from one energy to the physical forces conceived as eightfold ; the chemical elements in their relations as suggested, begin in one electron, and three lines of force ; in one atom of hydrogen equal to 800 electrons, and thus proportions in every element as to electrons, and to hydrogen, until, as in lead or silver, the proportion would be about 200,000 electrons ; and all this not in any haphazard combinations, but conceived as actual manufactured productions of the most complex kind, in their families, with their affinities and related conditions. Add to this vision of chemistry, light,

and spectrum analysis, and then what is chemical is transposed into thousands of lines of force all having their own rates of motion and angles of refraction. If this is carried upward into the realm of the special senses, then it is found that portions of the spectrum, as motions, will synchronise with heat, or temperature ; others with vision, light and colours ; others with hearing in all the ranges of the octaves of sound ; others with smell and taste ; and away beyond all these there are known regions of the spectrum, as in actinic action for photography, and luminous rays which men do not as yet understand. That there is harmony betwixt the universe and the spectrum is plainly seen through spectrum analysis ; that man is a possible epitome of the spectrum is an assertion that can hardly be questioned ; and yet all these revelations and correlations are to be conceived as forms of thought ; as only the alphabet of that spiritual tuition upon which he is entering. The root conception in all this is that God is in it all by His Spirit ; that Christ is the Ideal of all this ; that the Spirit is the Wisdom of God by Whom all plans, purposes and designs are revealed ; and that the outcome of the whole is the created universe as the work of the Spirit. To put this matter as conceivable by the method of Christ : it is that all these thousands upon thousands of cycles of ever changing phenomena are all in an eightfold order, like musical notes, or physical forces, or principles of being, or Blessings on the Mount ; they are perfect order and law ; and if men only knew Christ He would be conceived as greater than all these, because they only give expression to what He has made manifest. Indeed, men would now be justified in assuming this to be the truth, that the Man Jesus Christ was the perfect Epitome of this ideal ; and that it was in Him bodily. It is not to be supposed that any man can understand all that is here suggested ; it is a vision of glory that only Science could reveal ; but the revelation is that of Truth, by the Spirit of Truth ; and it is Christ that is Divine Wisdom as manifested Law, in harmony with the Will of God. In conjunction with these revelations, that may be said to be objective in their nature, there must follow what has been conceived as the special work of the Spirit ; faith in God as the First Cause of all that begins to be ; hope in Christ as the Ideal, the Word, in Whom all things consist and subsist ; patient observing, studying and conceiving, of the wise conceptions and operations of the Spirit ; and the spiritual discernment that by all these

things the mercy, truth, and self-sacrificing Love of God will be more fully revealed to men.

Health has its roots in all these thoughts as bearing upon the physical body ; it is by physical order and law that the physical elements that constitute the body are produced ; it is by life that these are changed into living tissues ; the sciences of life make known biological and embryological development, differentiations in anatomical relations and physiological conditions, as these co-operate, and are co-ordinated for the common good of the physical body. Disease and pain introduce new factors because with these there arises the thought that there is something wrong, danger, and uneasiness ; there has been brought into the realm of conscious thought, inherited weakness, pre-natal disorder, change of structure, or perverted functions of organs. Something has gone wrong with the perfect automatic machinery and the symptoms of pain and uneasiness are the warnings the possessor of the body receives that it is necessary to be thoughtful and careful as to food and raiment, air and water, rest and exercise. It is not necessary to enter into details as to the causes of disease ; under the head of perverted functions may be mentioned insufficient mastication, imperfect digestion, unhealthy assimilation, chemical perversions, as in secretions and excretions, impure and deficient arterial circulation of blood, want of aeration and purification of blood in the lungs, and lack of nerve power ; and, through such conditions the manifold forms of disease, that receive so many names, from their symptoms, the organs affected, or the complications and consequences. In all these ways disease may be studied as related to the bodily organs and their functions ; and, it is when there is a departure from what is normal and right, what science conceives to be order and law, that there is pain and uneasiness in the body. In addition to forms of disease brought on by perverted functions, and, it may be, inherited organic disease, there has been brought into special notice during past years those many forms of disease caused by microbes, bacteria, or living organisms which find their way into the body. There are a great many of these organisms, some being harmless, it may be useful ; whilst others are dangerous, poisonous and deadly. All fevers come from this source, also smallpox, diphtheria tuberculosis or consumption, cholera, and it may also be cancer, and other forms of disease. It has to be remembered that for every kind of fever there is said to be a specific germ, each after

its kind ; some not difficult to destroy, others deadly in their intense poisonous effects ; some capable of neutralisation as by anti-toxins, others more subtle in their forms which, up to the present time, have baffled the skill of the wisest and most careful experimenters. It is recognised, as a general rule, that those who are weak, have a low vitality and poor reactive power, are liable to some of these diseases, whilst others, as plague, typhoid fever, etc., strike down robust and weak alike, and the virulence of such fevers and diseases make the contest terrible, and too often fatal for those who suffer. This subject is one that is receiving the most careful study by men of science ; it is a very strange realm of life, and thoughtful men watch with the keenest interest this campaign against the most desperate physical enemies of mankind. This subject has developed into a literature, as dealing with preventative and healing medicine ; and it ought to be recognised that those who are engaged in this most difficult work, deserve the grateful, thankful recognition of mankind. The few thoughts to be suggested here, as bearing upon this subject, tend in this direction : these microbes are very minute organisms ; they may be conceived as being among living forms, of the lowest kind in their stage of development ; they do not seem to rise above this stage of being ; they seem to possess intense vitality, multiply very rapidly, and run the cycle of their lives in their due order. As already stated, some of the living microbes are not hurtful, but others are terribly destructive ; and if these were to be classified they might be termed Ferments, Bacilli and Bacteria. The Ferments are well known, it is by them that the process of fermentation is carried on, as in the production of beer and alcohol ; they pervert or change that which is sweet, and good for food, and make from it what many consider to be poisonous, and not of any real value as nourishment for man or beast. The Bacilli are those deadly microbes found in fevers ; they live upon, and within, what is living, and it would almost seem as if their mission was that of producing poisonous destruction wherever they find a place in which to live and multiply. It is explained that this type of life is that which lives where there is no air or oxygen ; and, the most efficient means of destroying the virulence of these Bacilli is to expose them to the air and oxygen, and then their deadly operations may be hindered or stopped. The explanation as to consumption is that these Bacilli, of the tuberculosis kind, find a place in which to live in the cellular tissues of

the lungs, when they are devitalised by impure air, or other conditions ; thus they destroy the tissues and cause organic wasting in the lungs. The end of this contest betwixt these parasitic Bacilli and living organism where they succeed, is that of disorganisation and death. There is another series of forms of microbes which pass under the name of Bacteria , these are not conceived to belong to the same deadly family ; the thoughts associated with them are that of the disorganisation and destruction of what has ceased to live ; thus they are the humble scavengers in the realm of life, and they bring back to the inorganic condition, in its elemental forms, that which was endowed with organic life.

In thus sketching life, as found in the human body, conceived as order, law and health, there is the ideal of what the living body ought to be in the history of development in form and function ; and, in glancing over the varied means by which there is pain, disease, disintegration and death, there is considered to be a departure from the standard of health, and the end of that way is death and the grave. What is specially revealed by science is, that normal life in its manifestations means health and strength, enjoyment and pleasure ; but, what men learn from experience and experiments, is that in some way or other, the basest forms of life destroy the noblest ; and, the end is, that what was dust returns to the dust again ; and, what was full of life is trampled in death under the heel of matter and force. Experience and empiricism may fold their hands in impotence and declare that these are the facts, and that men are unable to get away from them ; but science enters a protest against such a judgment, and is quite unable to accept such a verdict as the final words in this conflict. Experience and empiricism may state that, in their opinion, there is not any question of conflict, because all that takes place is known ; men do not know of any exceptions from personal experiences, and thus it is waste of time to discuss such problems. Intuition and science are against experience and empiricism in this matter ; the former has faith and hope ; the latter with patience studies what intuition suggests ; what order and law teach ; and, turns an attentive ear to Revelation to find out, if possible, if any message can reach the ear and the heart of man from that quarter. It seems to be a mistake for experience and empiricism, in their agnostic forms, to give up hope so soon ; this attitude is not hopeful and scientific ; this comes from fainting

hearts, and unbelieving spirits that will not look beyond what is sensuous, or what the intellect can touch and handle in the natural realm of thought. Granting that experience and agnostic empiricism may appear to have the best of the argument from their own stand-point, it may fairly be asked, in the light of science and its remarkable discoveries, whether they are acting wisely in assuming such limitations as they do, seeing that they are really so very ignorant, and so much in the dark, as to the perfect region of science, and as to what is meant by the abnormal and unhealthy conditions of organs ?

The position, as men are able to see it at present, is conflicting ; experience and agnostic empiricism are inclined to take their opinions from what is naturalistic and earthly ; whilst Intuition, Science, and Revelation, turn their faces toward the heavens and conceive that good reasons can be given why the discussion should not be prejudged and foreclosed. There may come further light upon these problems, and thus it is not wise, considering the great interests that are at stake, to come to any premature definite conclusion. It is true that Intuition is buoyed up by faith ; but faith is justifying her premonitions, and, in fact, has ever done so to the faithful ; thus it is not unreasonable to wait and see what the result will be. To many it may appear that science is laying hold of facts that cannot be shaken by agnosticism ; there is coming into view a great cleavage betwixt what is order and law ; and what is disordered and lawless ; and science will not rest satisfied until the roots of these problems are reached. As to Revelation, it is to be granted that in this realm the problem is settled as fact ; there is no doubt whatever that the Lord Christ will take away all pain, heal all kinds of disease, restore the cosmos to order and law, and destroy sin and put an end to death. The dubiety is not about the matter of fact with believers in Christ ; it is the means, of the great change, how it is to be done, and in what way Christ will come and reign over men and overthrow His enemies. It is premature to form a definite opinion about these matters ; but men may assume that it will not be as in former dispensations, or ages ; therefore, those who are waiting and watching for the great event will do well not to be dogmatic as to the manner of the coming. In the light of the past, the followers of Christ will do well to hold their theories with a very loose hand ; because if they do not they may be apt to repeat the sad experiences of the Jews, and even be led to reject Him,

because He may come from another Nazareth, and not as they expected ; it may be even without visible observation. It is far from safe to prejudge such problems ; in past ages the true Revelations have always been to the spirits of men in spiritual truth ; and it would be strange if this, the latest and highest spiritual coming in the order of development, should be on a lower platform, as an outward physical demonstration.

The conviction of science would tend to the thought that order and law, the perfect spiritual cosmos, is what men are about to have revealed to them ; not indeed off hand, as by Divine fiat, but upon the principles understood by scientific men during past years. To many religious people such a thought as this will certainly be antipathetic ; they are looking for Him to descend in glory, it may be, upon the Mount of Olivet ; but what if His forerunner is already in the midst, and the sword of the spirit He wields is that of scientific truth ; a double-edged sword that cleaves asunder health and disease, order and disorder, good and evil, sacrifice and sin. This witness calls men to awake to truth and righteousness ; and men may rest assured that the Faithful One will not be far away when the voice of the servant is heard throughout the land. The point to be specially noticed here as related to health and disease is this : science on the one hand cuts to the root of all thoughts, and tells men that health means order and law ; and turning the other edge of the sword in the face of the enemy it declares that pain and disease in every form is contrary to order and law, to science ; and thus they are not to be thought upon, or identified as the same ; the one is the Will of God in beneficent operation ; the other is under the curse, and must be conceived to be the enemy of God in the physical realm. That this is how those who suffer from pain and disease intuitively think upon this subject requires no proof ; it is empiricism and agnosticism that raise doubts, being ego-centric ; and thus the passage from intuition and faith to science is so much easier than from naturalistic experience and empiricism. But inquirers may ask, Is it then to be conceived that there is no science of pathology, and that pain, disease and suffering are perversions of truth and righteousness, of science ? About biology, embryology, anatomy and physiology, as representing the sciences of life, there is no question ; but, as to pathology, the question may be raised with advantage as to this being a science. Here it is necessary to be careful that the term science is not used in an

ambiguous sense ; if used as signifying the order of what is true and right, as order and law, then pathology is not a science ; but if science can be used legitimately as to the correctness of all related knowledge, then it may be true to say that there is a kind of order in disorder and disease ; and that even lawlessness may be conceived as following an order of law. This seems to be one of those subtle questions in which it may be conceived the devil would delight ; it is to give a good name to what is bad ; and, upon the strength of the good name, pass the debased coinage as good standard coin in the realm of thought. True science here would mean true thought in harmony with order and law ; pseudoscience is that which has no standard, and makes pretences as to knowledge beyond what can be justified by the facts. If the naturalistic theories of agnostics could assimilate pain, disease, disorder, sin, and evil, into the order of their sciences, something might be said in favour of pathology as a science ; but it does not appear as if they did so ; and it does appear as if they thought upon similar lines with common people upon this subject ; thus what is painful and evil is not accepted as science, it is something to be got rid of, and to be expelled, if possible, from the body, human and politic. In this matter experience and agnostic empiricism agree that what cannot be cured must be endured ; but intuition and science go much further, they hope, expect, and look forward to the abolition of pain, the curing of disease and the overthrow of evil.

In conjunction with pathology, there is conceived to be, some say, a science of medicine or therapeutics, whilst others think that the appropriate name is the empiric art of healing. What is of special interest is that the training required for the medical profession, as to education, is scientific as related to the sciences of life ; but as to the diagnosis of disease and means for healing, they do not claim scientific knowledge, but only what is empiric. Perhaps this distinction marks as clearly as possible what medical men think and know about these matters ; about the sciences of life they have not the shadow of a doubt ; but as to their diagnosis of disease, and the remedies they use to cure disease, there is no unanimity ; they follow empiric rules, and it is difficult to see how they could do anything else. It may be assumed that with medical men, when they diagnose the condition of their patients, the first thought is that of the disease or disorder, and the cause or causes of the abnormal conditions ; the second thought,

the probability of complications and their tendencies ; and the third, what remedy could be used as the means of relieving pain and to cure the disease ; but, at the same time, consciously, or unconsciously, there would be the reversion in thought to the standard of health ; to the power in the body that works for healing ; and in what way the medicines to be prescribed would act so as to assist nature, and thus restore the body to its normal condition. The purpose is to restore health and strength by the means that the doctor knows how to use empirically ; what has been useful in similar cases under similar conditions. It may be assumed that medical men are quite familiar with such thoughts as these ; it has to be recognised that patients do not expect from their doctors perfect science ; what they do get is valuable professional skill that they hope will prove beneficial ; and under present conditions what more can the doctor do, or the patient expect ? If pathology and therapeutics could be changed from the empiric stage to that of pure science, then it may be suggested that the result would be what neither doctors nor patients would expect ; in other words there would not be any patients, and thus doctors would not be required. The result here is the common one as experienced by suffering humanity ; disease has no standard, it is disorder ; there are no infallible healers of disease, and no infallible systems of treating disease ; wise healers of disease, as a rule, agree upon this point that it is not their remedies that heal, but the healing power incarnate in the body. Thus healers of disease are really and truly the servants of the Divine Healer, waiting to be His co-workers ; and if they arrogate to themselves any higher authority, or mission, they are making a serious mistake, and they are so far unfitting themselves for the noble, self-denying, and self-sacrificing work in which they are engaged.

In thus briefly tracing the leading conceptions as related to the physical world, the special thought kept in view has been the teaching of science as to order and law ; what constitutes health ; and what is meant by healing disease. There has also been this ideal present, that in all these words, forms of thoughts and symbols, the physical realm is the objective world of signs by which there is education ; and these signs become spiritual ideals as they are transposed into images, thoughts and correlated thoughts. The physical form is as objective sign ; the psychical correspondence is like the sign as image ; the intellectual are as relations of thoughts and correlated conditions in which there is found

order, polarisation, and the crystalline purity of truth and life. This cosmos within is shattered to pieces ; the prismatic order is turned into chaos ; it is darkness and night, thus men wander they know not whither, seeing they are depolarised, demagnetised and in a state of disorder. This is not disease of body merely, it is the result of sin, of that mental and soul perversity that is as darkness, and of inability to find God, truth and righteousness. In Grace, there is the way of redemption from evil, salvation from sin, restoration to order, and healing of disease ; but not in a day, by fiat, or by magic, only by the law of development even as indicated by all the works of God. These thoughts may be expressed in this form as showing the unity and harmony that exist throughout the universe. 1. In God, the Reality and Unity of Being. 2. In Christ, the Ideal and the Image. 3. In the Spirit, spiritual ideals as ideas or thoughts in all wisdom. 4. In the Creation, the manifestation of the Will of God, as spiritual ; natural, as Nature ; and not scientific as order and law. When this line of thought is applied to Nature then the results are similar. 1. The Objective is both true and real. 2. The Ideal embodied in Nature is as symbol image. 3. All that is involved in plan, purpose and design in Nature is spiritual thought. 4. Nature as manifested in creation is meant ultimately to be conceived by man as science. Apply this to man and the thoughts run thus : 1. The personal reality and unity in a man. 2. This is not man's creation or work, he is an ideal and an image. 3. His constitution is spiritual ; plan, purpose and design being at the root of all that he is as man. 4. Man has become being as body and soul ; the creation of God in all power and wisdom ; and he is so made, and endowed, as to be able to learn all that these things mean. Carry the line of thought into the fallen state, then : 1. Unity is lost. 2. The ideal, the image, is broken, lost and marred. 3. Men are bewildered in the darkness without Divine wisdom, and their highest attainments are experience and empiricism. 4. The end of all these is the darkness, disease, disorder, death and the grave. By grace there is salvation through the Spirit, thus : 1. Unity of the Spirit in Christ. 2. The ideal is in His Image. 3. In all spiritual grace and wisdom. 4. As the new creation in Christ by the Spirit. There would follow in due order, the reconstitution of man in intellectual, moral and spiritual order, as he is able to translate Christ into his own soul, and to be transfigured into His likeness.

The physical is the objective ; it is form ; the psychical is subjective, it becomes ideal, image, and thought ; the external is as form and likeness ; the internal is as correspondence, in harmony with the form. If these conceptions are taken up from the side of Nature, then Nature is conceived as pre-existing cause, and the soul as subsequent effect ; but if from the stand-point of man, as spiritual, then the pre-existing cause is the spirit of man and the co-ordinated effects are observance of forms and correspondence. Does Nature pre-exist before man, or do they co-exist together in God ? As correlated, they co-exist in God ; but, as related to man, he exists before consciousness of existence, and the correlations of Nature, and of Soul, are subsequent effects in time. The spirit first, then the senses and forms ; the perception of forms and their correspondence ; the pre-existing unity, harmony and fitness in all things, and after that man perceives, receives and conceives, what is made manifest in creation. It is the becoming of the person that is here traced ; the spirit of the man is placed in the garden of the soul as environed by Nature ; thus so far as man is concerned, the problem is not how he was taken into that garden, or whether he grew up in it ; he awakened to find himself in it, and thus his duty was to keep the garden entrusted to his care. This is like the position of man : thus the spirit of man finds that there is a special analogy betwixt what is inorganic in nature and what is not organised as living thought in his own soul. The spirit of man is poised, balanced, magnetised, or polarised, between two worlds ; within the soul there is, as it were, the conservation of energy ; without there are all the correlations of the forces ; within is the noumena ; and without all phenomena. By heat there is expansion and change in form ; by cohesion there is reception, adhesion and coherence in order. By analysis of forms of thought what reveals quantitative relations ; by synthesis how combinations of thoughts take place, what their qualities are found to be, and their preferences or affinities. This training leads onward to abstract conceptions and correlations of thought ; in these men find the light of truth ; and if the soul is pure as the crystal and perfect in order, then the light of truth will pass freely through the soul and there will be light : but if the light is refracted and the soul impure, earthly, clinging cohesively to the earth, then the result will be darkness, dia-magnetism and chaos. This condition may be changed by the Divine power, as of electricity, because then there takes place a new

heavenly polarisation and a magnetic environment ; there is re-constitution and re-creation, and what was earthly is changed into likeness to the heavenly. The conception is that the heavenly is as unity and the earthly as diversity ; thus God as Being is Unity and the creation is diversity ; Nature is a unity and a great diversity ; man is a unity and also a complex diversity ; and the Revelation of Grace is a unity and also, as found in the Bible, very diverse in its forms. God, Nature, Man and Revelation follow as by the law of development ; but so far as man is concerned, his fall into sin and darkness, means estrangement from God ; thus man is demagnetised and dia-magnetic to truth, and he finds himself to be out of harmony with Nature and with God. It is here that there arises those strange symbols of the action of magnetism as positive attracting what is negative ; the like repelling the like and being drawn to the unlike. It is the magnetism in God as love, the heavenly, that draws the unlike in man the earthly ; and it is the earthly in man that repels the like in men that are earthly, so that they are kept in the state of opposition to each other. The light of heaven radiates from Christ upon men who are absorbent ; they absorb what is heavenly and the issue is that they become like Christ and radiate forth His glory.

It is conceived that the connection betwixt the physical and the psychical may be expressed in terms of correspondence, and a few suggestions have been made to indicate the likeness that exists in the inorganic realm of Force and of Spirit. It may now be possible to indicate that a like correspondence will be found betwixt the realms of physical, and psychical life ; as found in ideal conceptions and by the law of development. As with physical life the beginning is in the germ-cell ; so in psychical life the conception is that it has a similar starting point ; they are alike in this that they are first principles of being. As with biology in the physical following an ideal law of development, so with the psychical realm ; it cannot with reason, be conceived that in either realms the development is that of chance, or of any other name that could be given to the processes ; but behind all phenomena there is the ideal, and thus no matter how diverse the pathways by which the ideal is made manifest, there is the triumphant onward process, in the face of all kinds of opposition to bring about eventually the form of man physically, and the soul of man psychically. The survival of the fittest to survive is not a

something that has been inherited in the creature only ; the fitness lies in being fit to be used by the Spirit of Life to receive new differentiated powers ; and, if this fitness is not found, that type remains as a fixed type, or it may even fall back into what may be classed as a lower state. As the whole order of physical life may, in theory, be traceable from a primordial germ of life historically onward to man, so the psychical life, that inhabits physical organs, is conceivable as similar in order from the first manifestations of life psychical in the lower organisms up to man. As it is in the physical world with anatomical forms and differences of structure and organs, so it is assumed to be psychically ; these forms or divisions may take the natural divisions of the special senses as perceptive, the mental powers in their divisions as receptive and conceptional ; and the organs of volition through the brain as active. It may be remarked as bearing upon this point, that this is not a hypothesis without any foundation in experimental fact ; because, it is now well known by those who study the brain organism, with its functions, that they have actually found such correspondencies do exist in the physical organs as have been suggested. The point to be conceived here is that in physical, and psychical, there are correlations, co-ordinations, and correspondencies ; and it is by means of, or through, the physical, that the psychical is perceived, and there are acquirements. Agnostic thinkers may wish to believe that there is no distinction betwixt these two realms ; it is difficult to see how physical proof can be given that they are wrong ; but, those who think differently, and believe in spiritual cause and order, may claim that the whole range of enquiry is in the spiritual world of thought, and thus to render the honour of supremacy to the lower, the physical, seems to be a perversion of true thinking. The day will surely come when an anatomy of the mind, or soul, will be possible : but, it may fairly be expected, that the ideal will not be subjection to the physical ; there will be correspondencies and correlations, and the form or order in the psychical will be like the physical ; in fact, unless men were able to follow in scientific thought and order what is perceived in the physical they would not possess that clue which is going to prove experiences faulty and empirical theories useless. The germ embodies the principle of life ; the embryo as fully developed an ideal ; but it is anatomy that leads men to the vestibule of science so that difference, likeness, order and law, may be studied. As with physiology in the

physical realm, so also in the psychical, function, as indicating health of the mind, is very important. The healthy soul in the healthy body is a double physiological conception; and this means harmonious functions, perfect order and law, or the Will of God as regnant in body and soul.

The Ideal exists, that is to say it is, in a sense, made manifest in and by, nature. It is conceived that nature cannot understand its own mechanism, it is, in a sense, objective; and thus it is man as lord over nature that is led onward to interpret nature and all her ways. Thus nature is an ideal germ, a living ideal, a manifestation to thought, and a machine in action; or, it is life, germ, embryo, anatomical relations and physiological body as healthy organism. It is man as intellectually endowed that studies nature; and, if the man and the machinery were perfect, then the man would get to understand the machine and its healthy operations; the organs in all their differences and their unity; all that is involved in the embryo as ideal; and the belief in the ultimate concept life. This is not what men have found in their studies; they have not been, through their experiences and empiric theories, able to get at the right standpoint for study; and, thus what has really taken place in the advance of science has been like that of an advance from the standpoints of pathology and therapeutics. Scientific students have not begun their studies at the right point; they have had to combat pre-existing conceptions and false theories; they have been led, as it were, through the devious paths of empiric medicine as the way of healing and restoration to health; thus the way of advance has been doubly difficult, because of the perversions of the past, and of the way of true knowledge, that requires to be travelled to obtain scientific knowledge. These facts require to be recognised; and that other conception, so prevalent, be put down, as to the wonderful knowledge and wisdom of men, their cleverness and perfect assurance that they are in the right way; have always been in it; that they have only to reach that peak, or get round that headland, and then all will be clear, and the mysteries of the universe will be known. This is not so, experience and empiricism have failed; men do not find that health reigns in body or in mind, and thus the real standpoint with the masses of men is like that of pathology and therapeutics and not of health. As with pathology in the physical so in the psychical, what men find too often are thoughts equivalent to diseased, disordered, conditions;

and it is largely the symbol phraseology in the physical that is used to express the conditions of the psychical. It is not necessary to enter into details on this point ; men are familiar with the expressions used to describe what is conceived to be a departure from psychical health and sanity ; thus greed, covetousness, and selfishness, are analogous with the desire, hunger, thirst, that is for self-indulgence ; a jaundiced eye, a bilious spirit, a vicious taste, a poisonous influence, passion, and inflamed desire, a languid and nerveless will for volition, perversions of what is true, inversion of what is right, the life of the parasite, of the anarchist, the fire that destroys, the fever that burns and the cancer that eats out the life. These and many more similes are used to represent what is psychical, as compared with what is physical, thus the terms representation, or correspondence, may be used to indicate the relationship that exists betwixt body and mind. It is not necessary to explain the ways the art of healing and medicine are applied to the diseased mind ; literature is full of such expressions ; Shakespeare, in his dramas, has many examples ; and all students of the Bible know that in many ways sickness, disease, sores, leprosy, etc., etc., with means of healing disease, are referred to, as if the Word of God, as a literary work, had a special interest in this subject.

CHAPTER XI.

MAN, THE FAMILY, SOCIETY, STATE AND CHURCH.

It has been assumed that there is a fourfold development of thought in creation before man enters upon his inheritance and becomes conscious of his superiority over the lower creatures. These have been expressed in varied forms, but they all tend in this direction to prove that the lower creatures do not rise to the knowledge of intellectual, abstract, related thoughts ; thus they do not consider complex causes and effects. There is a definite stage of thought attained by man, to understand and know what is intellectual and abstract ; it is in this region that man rises above all the lower creatures ; and it is by his intellectual and moral supremacy, that the man rises to God-likeness. The symbol trees in the Garden of Eden give expression to these conceptions ; it is not good for the child-man to attempt to eat, that is to spiritually try to understand, what are contradictions in terms such as good and evil ; it does not follow of necessity that they do contradict each other ; but the child is unable to comprehend the order of thought, and thus it is wiser to wait and be instructed in truth, in what is good, than to prematurely put forth the hand and act ignorantly and selfishly. It is the Tree of Life that conveys life ; and thus the true wisdom is to eat of that fruit and live, instead of prematurely eating, or trying to eat, what is not suitable for a child. These are the symbol conceptions that teach men in what way there was the Fall from what is true and right. In some way or other there was disobedience and sin ; thus manhood was forfeited, in the light of the Life of God and good. The carnal, the flesh, desire, gained the supremacy ; man fell from innocence to disobedience ; he did not conform to, and obey, the law he knew ; thus the Fall and the forfeiture of the image of, or likeness to, God. It is this truth that is such a stumbling block in the eyes of many wise men ; it seems to them

absurd, after so many centuries of experience, after attaining to so much knowledge, to have to go back in thought, and experience, to the Garden of Eden, to the child-like stage of being, and to begin anew to live in the true knowledge of order, and to obedience of the laws of righteousness. Can men find any other explanation that will fit into all the facts of the case ; explain man's state spiritually ; and indicate in what way man is to be restored to the Divine favour ? It almost seems as if men for sixty centuries had been travelling in the wrong way ; they have come suddenly upon a new highway ; they cannot understand what it means because they had assured themselves that without doubt they were on the King's Highway, and, indeed, had almost reached the Palace of the King. This is not a pleasant thought. What can men make of it ? Can it be possible that this is another version of the Desert story ? Can it be that they have not escaped from the Desert and that they are still, in spiritual figure, in the land beyond the Jordan ? Is it possible that even as Israel after the flesh could not enter the Promised Land because of unbelief, that in like manner it has happened that Israel after the spirit has had a similar experience ? Can it be that the spiritual Israel has been treading in the footpaths of Israel after the flesh, and ignorant of the fact, whilst priding themselves in the thought that they were enjoying the privileges of Israel after the spirit ? These are serious questions ; and they do not look specially favourable for the Israel named Christian ; yet it must be confessed the analogy is very striking ; and it is to be feared that the modern Israel is not really much more spiritual than the Israel after the flesh in the Wilderness. There is more in this than appears upon the surface ; these symbolic forty days in the Mount, and forty years in the Desert contain a spiritual secret not yet divulged to men. Have men retraced their steps with Elijah to the Mount of God that they might solve this problem ? It is certain they have not been consciously with Christ in the Desert, for the forty days of the temptation, that they might be led to understand, withstand, and put to flight the tempter ; because the devil has been regnant in Church and State, and men have had no conception that they were being hoodwinked by the tempter. They have not followed the Master and Lord in their day of temptation ; and it is to be feared that the devil's stones have been accepted as good bread ; that men have worshipped the devil that they might possess power ; and, that they have acted presumptuously in

tempting God through the suggestions of the evil one. This vision of truth is not a pleasant one; it is very remarkable that these stories should speak to men as if they were actually living; and, as if they were becoming radiant with light from heaven.

The position now reached is a strange one; and when men trace the order of development by the physical and psychical to the intellectual and moral, then in some way or other, they find that they cannot advance, they land themselves in an intellectual chaos and a moral ruin; there is a hope that a way will be found through the darkness, by the light of science, and by morals or ethics; but it is useless; this is not the way to God for sinful men, and if they are wise they will study this matter very thoroughly, to see whether this is so or not? So far as can be seen the way by nature to the Tree of Life is closed; and the angel's sword that turns in every direction effectually prevents men taking this way for their salvation. The Book of Creation is closed; the Book of the new Creation is opened; and, whether men wish it or not, believe it or not, they are not in the line of the creation by natural development; they are actually in the order of the development of the Creation in Christ. Men have supposed that there was no break in the chain of development from creation to Adam, and from Adam to his descendants; and, in a physical sense this is true; but, somehow, the impression grows stronger that the Fall of Adam is a real break in psychical continuity; and from that time the intellectual and the moral are in chaos and ruins, perverted and dia-magnetic. Yet it is necessary to be careful here, as related to the deep principles of being; because it is not to be conceived that the Spirit turned away from man by rejecting him; or that Christ ceased to be the Fountain Ideal of his life; the change is found in the relations of the spirit of man; and, it is man that exists under the new realm of Grace. There is not a break in the law of development of man as created by God, in Christ through the Spirit to creation; the break and the Fall is *in man*; and this becomes the occasion of the further development of God of that realm known as Grace and Sacrifice. It is not that man has to find his way back to God through nature and the natural creation by the Spirit, this he could not have done; it is that Christ comes from Heaven in Grace; brings Heaven with Him; and in that new creation in Christ, all men and nations are called to co-operate with Christ in the great work of salvation. It is plain that this aspect of the problem of

redemption is more complex than the theory that assumes that man is born natural, and continues a natural man, until he is converted to God consciously : the conception here is that he is born into a realm of Grace, breathes its atmosphere, and may eat the bread from Heaven and drink the water of life from the Stricken Rock all through the journey of life. It is quite true, in contradistinction to the natural that is in creation in Adam, that there is also a natural and carnal order of development in Christ ; but this is under Grace, and it ought not to be identified with that other natural where the possibility exists that the creature may follow the law of development without any break in the history of the creature. It may be that systems of theology embody this conception ; but it does not seem to be generally accepted as a distinctive thought, as bearing upon man's position in the sight of God and in the heart of Christ. This may tend to explain that unique sympathy and love Christ manifested toward little children ; to Him they were not the children of the devil, or of wrath ; they were His children, by Grace, in the Kingdom of His mercy and breathing the atmosphere of His love. It does not, by any means, follow that this distinction is to be used as a plea for excusing men when they sin ; it simply explains what man's state is under Grace : and there is no change whatever in the conception that the realm of Grace is that of spiritual development, under the most favourable conditions, by which man can be consciously restored to the favour of God ; and, at the same time carry on the dread conflict against the powers of evil until the final victory in Grace by sacrifice is won.

If this line of thought is accepted as an introduction to the study of the Bible, then it is possible that the Book will be better understood as that great work, or Kingdom of Grace, that has been revealed to mankind as the means of redemption and salvation. It is folly for men limited by natural and carnal conceptions to think that they know what the Book means and to condemn it, because it does not fit in with their conceptions ; it lives in a far higher sphere from beginning to end, and thus if they have any modesty left, they will stop making comparisons which are utterly out of place ; and, not until they aspire to, and live in, its atmosphere, should they give even an opinion as to the mission of the Bible. As for naturalistic critics, if they are wise, they will think over their theories many times before they give public expression to them ; they are like children playing with fire, not knowing

its power ; they may be wise and far-seeing men ; but there is that wisdom in the Bible that will confound all their conceptions and theories. Indeed, they speak in the Babel tongues of confusion, and it is difficult to see how their ideas and words can be in scientific order, and do good. To all such men Christ has revealed His Grace toward them and His Sacrifice for them ; He gives to them the Kingdom of Grace in which to live ; and the atmosphere of love in which to move and have their being ; thus it does appear to be very ungracious, and ungrateful, to treat as they do their Lord, King and Saviour. It may not be that the classes of men referred to are sinners above all other classes of men ; indeed, it may fairly be conceived that their sin is that of ignorance, and not of willing or wilful persecution. The real question to be studied at present is not who are the greatest sinners ; but, where can the saints be found, who know and understand the Book of Grace, as God's Will for the salvation of men ?

As already suggested the ways of studying the Bible are manifold ; and the longer it is studied the more wonderful it becomes in its unity, complexity, order, and development, as a revelation of Grace and Truth for the salvation of mankind. On the other hand it just as fully illustrates that terrible world of evil that is within and around men ; and if the conceptions that have been formed are true, then, it is only now that men will be truly awakened to their folly, sinfulness and wickedness in God's sight. Men seem to have had a special endowment for misrepresenting God and His Grace in Christ ; and, strange to say, though their judgments of others have often been harsh and unjust, they have, in the most marvellous manner, failed to understand and judge themselves. It may be that those who excuse and think more highly of themselves than they ought to think, deserve the greater blame ; and those who have been at the School of Christ and have been taught by His Spirit and would condemn themselves may be justified ; but, so far as mankind is concerned, the words of Psalmist and Apostle remain true, "There is none righteous ; no, not one." The Bible teaches this truth, as if it were a fundamental fact from the beginning to the end ; and if men study aright the history of Christendom, and of the world to the present day, the same facts can be seen to be true. Thus if the whole of history is that of the heavens and the earth and their conflicts, men are still in that history and in its order of development. If history is studied in the light of divisions that

can be traced then these might be summed up in this order.

FIRST DIVISION: 1. Adam to the Flood. 2. Noah to the Confusion of Babel. 3. Shem to the apostacy of the nations in Nineveh and Babylon. 4. Abraham to the bondage in Egypt.

SECOND DIVISION: 1. Moses, the great redemption from Egypt : and the story of the Desert. 2. Joshua, the Land conquered, and possessed, and the fall of the nation under the Judges. 3. Samuel the seer and all that is involved in his rejection. 4. David the king, the kingdom, the apostasy and captivity.

THIRD DIVISION: 1. Book of Chronicles to Song of Solomon, as a spiritual Genesis, with its failure to reach spiritual ideals. 2. Isaiah to Obadiah, concerning Edom, the world. 3. Jonah to Malachi and the perverted state of Israel. 4. The Baptist and Jesus Christ and their histories.

THE FOURTH DIVISION: 1. Christ, as the Saviour and Lord over all creatures in Glory. 2. The Spirit of God as revealed in the Acts of the Apostles. 3. The Apostle Paul as the servant of the Spirit and of Christ. 4. The disciple, and Apostle John as summing up all spiritual truth in Gospels, Epistles and in the Book of Revelation.

In all these, it will be observed that God begins a new work of Grace, or differentiations of that work, and each division or dispensation ends in the apparent success of evil and the frustration of the work of Grace among men.

The first division is that of the overflowing flood of evil in the earth ; the confusion of the thoughts and words of men ; the apostasy from God and Grace ; and the subjection of the people of God to the tyranny of the great world power, Egypt.

In the second division, the psychical, there is redemption, but it is to death in the Desert ; to the conquest of the Land, and subjection to the Philistines ; to the visible Kingdom of Grace, the rejection of the King, and the end, the death of Saul on Gilboa, and the King, as David, over the victorious kingdom, the end being the divided kingdom, schism, strife, Nineveh and Babylon.

The third division returns to mankind in the Chronicles, by the way of Israel, and the end is the Captivity in the East ; to Isaiah and the far-reaching visions of the prophets as to the realm of Grace among men, as represented by Edom ; to Jonah and the mission to Nineveh and the failure of the mission of Israel as a nation ; to the Baptist and Christ as closing the Jewish dispensation, and the doom that fell upon the Jews.

The fourth division begins and foreshadows the dispensation of Grace in Christ ; thus Christ, as High Priest and Sacrifice for sin ; the Spirit as revealing

Christ and the falling back into Judaism, of Jews and Galatians ; the mission of Paul as the servant of the Spirit to the Churches, and the long subjection, and imprisonment at Rome ; and the spiritual conceptions of Christ and His Kingdom of Grace, of Heaven in the earth, as found in the writings of John, the end in his case being banishment to Patmos, so that through the failures of the past the seer might be able to look beyond all the failures in all the dispensations of Grace ; and see at last the descent of the new heavens and earth, and the coming glory that shall never end.

It may be useful to point out that the New Testament may be conceived as a spiritual Genesis ; it is a true revelation as history, but it is much more : it is the germ-seed out of which Christianity has arisen ; and Christendom is the earthly fruition of that seed that has taken nearly two thousand years to develop in the atmosphere and environment of the earth. This seems to be something like what is meant by the spirit of prophecy ; it is the heavens as pregnant in the earth ; and the forms, the prophetic utterances, used are such as can be conceived at the time as seed thoughts of truth ; the development being different in outward appearance : but with such an affinity, likeness, analogy, that they are seen to be related in this way to each other. This seems to be why the Gospels, Epistles and the Book of Revelation are so complex, in their structure ; they are as it were being enveloped rather than developed ; they are as the Mind of the Spirit and the Heart of Christ. This thought may be expressed in this form also : the Book of Genesis is the Genesis of the whole Bible, just as the generations of the heavens and the earth are of all history ; but there follows in due order a new Genesis, as in the womb in Egypt, the first-born being the psychical child in the nation of Israel ; a Genesis in Chronicles to Malachi, the intellectual and moral ; and in the New Testament the Genesis of Christianity, as it may be discerned by the study of the history of Christendom and the issue of the great spiritual conflict that has been carried on for two thousand years. Thus if men care to study the Bible, as the spiritual work of God in Grace, it will be found to fall into the same divisions as men find in their own nature ; and it is a Book that ought to be studied upon these lines, and not as men would study any other book.

It has been suggested that the New Testament is as the seed of the spiritual realm of Grace ; but this means much more to the

student than a casual seed that is picked up by the way side and planted so that the gardener may watch the progress of its development. The student of the seed tries to think upon its past and how it has been developed from that unit germ-seed, the seed of all seeds, and of all thoughts. In other words the seed in the Gospels is not something altogether new ; it has a history that can be traced back to David and Abraham, to Adam and God. All these thoughts are briefly summed up in the four divisions, the physical and psychical, the moral and spiritual ; and every seed of God is so constituted that it tends to develop into these forms. This is not a new conception ; it is only expressing, in a new way, what is to be found in all the ever revolving cycles of thought found in the method of Christ : it is the Beatitudes in their unity and diversity, and of two Blessings to one realm ; and it is the principles of being as they are found in Nature and in Man. This also is the story in Christendom : the Seed of Grace was sown in the great physical world of the Roman Empire ; it took psychical form in the Church of Rome, and there followed psychical, intellectual divisions over confessions and creeds, thus the divided heart, or kingdom, in East and West ; the Crusades, Renaissance and Reformation are movements for truth and purity of religion ; and subsequently the Spirit of Grace is found in spiritual power in the Evangel and that strange spirit of agnosticism and hatred to spiritual religion that has been prevalent among men in these later days. Here also the same conceptions arise as to new cycles with new life ; conflict with the world and spiritual failure ; and all this is found in the Christian religion becoming the subject of the Roman State or Empire ; in the confusion and Babel of creeds and churches ; in the subjection of religion to theology and State-craft : and in the successes of Theism, Naturalism, Criticism and Agnosticism, as at the present time. What men have seen is the success of the earthly, the natural and the agnostic spirit in the world ; of the worldly and the material ; the mere forms and symbols of things as in ritual and sacerdotalism ; the criticism of intellectual thinkers and of ethical professors and teachers ; and the misrepresentation of the Gospel of Grace in many forms as found in Christian Churches. What men seek for, and do not find with the same clearness of vision, and willing subjection to its conditions, is that heavenly ideal that is summed up in sacrifice, in self-denying love, pity, mercy, and patient suffering, and forgiveness in the Spirit of

Christ. The rule has been that this has not been fashionable in Christian religious bodies, in those who have been the professed followers of Christ ; it has been something external that they have coveted, as property, wealth, position, honour, preferment, symbols, creeds, forms, intellectual power, oratory, anything rather than what is the heart and life of the Christian religion, self-sacrifice in the Spirit of Christ. This is the aspect of the question from the earthly side : thus it is necessary to add that all through the centuries the heavenly has also been manifested ; but, as this form of religion, that finds its home in the hearts and consciences of men, has not courted the publicity and favour of the world, it is not a matter of wonder that the world knows little, and has seemed to care less, for what is the innermost spirit of the Christian religion.

This may be conceived to be a sketch of what has taken place throughout history ; it is not the usual way of looking at history, or religion ; in fact, the spirit prevalent is to represent history as a great success ; and now that the torch of science is available for the future, there is no end of great things that clever men are going to do. So far as the Christian religion is concerned, it is the Church of Laodicea that may be taken as the model for all the churches ; they are neither cold nor hot ; they are very worldly in their aims and aspirations ; very full of conceit as to their riches of all kinds ; and they have little or no conception of their true spiritual position, their wretchedness and misery, poverty, blindness and nakedness in Christ's sight. The counsel that is given to all such by the King is that they turn away from what is impure alloy ; to buy the pure gold of truth and thus be rich indeed : that they fling away all self-righteousness and receive the spotless robe of Christ's righteousness, so that they may be clothed ; and that the Divine anointing of the Spirit may be sought for and applied so that there may be ability to see, and know, what is good, true, right, and gracious. The King is very near, even knocking at the door ; therefore, men ought to listen intently for His Voice, and be ready to receive and enter into fellowship with Him. It is only in this way that, by Grace, men will be able to overcome their terrible enemies who have subdued them so often in the past ; it is only by Grace, in the spirit of sacrifice, that they can overcome evil ; and to be regnant over evil is to be raised to the throne and to the glory of Christ.

The vision of the past requires patient careful study ; it is not

what historians have conceived it to be ; it has not been a world without God and without hope ; in fact although historians have only rarely recognised God in history He has been in it all the time by His Spirit ; and what the Spirit has accomplished will, in due time, be made manifest before all men. This, however, is not the earthly side, it is the heavenly ; thus it is for those who are spiritually minded to study all that is being revealed by the method of Christ, and they will be the better prepared for the new day of Grace that is dawning upon the world. Men are now privileged to study disease, disorder, sin, and all forms of evil, by a new method. It may be that the day for the overthrow of evil is drawing near, therefore, men require to take this matter seriously, and if possible to conceive truly, and judge rightly, as to the past and the present.

It is not necessary here to enter into details as to the present outlook upon the world ; this is a book that is open to all men : and they must consider the problems of life as they can truly and honestly do so and judge according to the light they possess. It may be profitable to glance briefly, as in the light of the method of Christ, at Man, the Family, Society, the State and the Church, and try to estimate their present position, in the light of history ; and to suggest wherein they differ from what may be conceived as the true right and normal state.

As related to MAN it is to be feared that he is very unlike God, from whence he came. He has been rebellious and wayward, perverse in spirit, darkened in mind, ignorant of truth, prejudiced, unjust, wicked, ambitious, covetous, thus he is sinful, full of disorder, given over to the works of evil, and his body is subject to pain, disease and death. As related to FAMILY LIFE ; it is not conceived that families, as a rule, are the family of God ; His children in all that is in harmony with His will ; parents and children are not Christlike, and too often they are unwise and unspiritual. The home is not always where love reigns, but rather where strife, hatred and ill-will may be found ; these feelings may lead to positive aversion ; disorder may reign, thus passion, evil desire, disobedience and want of natural affection may be seen where love ought to be found. The end may be strife, ill-will, separation, and divorce, and thus the very ideal of the home and family in love be lost. As related to SOCIETY ; is it too much to represent this as perverted from what is true, right and good ; that the record of history is not a favourable one ; that the story

is one of loss of kinship and affinity ; and that there has been repellent forces at work which have kept society disintegrated and disunited. Men and women have coveted the first place, been ambitious to rule, and reign, so that they might be raised above their companions. They have set themselves up as leaders and guides, and in doing so caused distractions and antipathies. What has followed may be summed up in strife, hatred, the formation of parties and cliques, prejudices, and thus the evil spirit of disorder has reigned. The issue is that kindly gracious feelings being lost, the consequences are socialism, nihilism and all the isms that promise great things in the way of bringing down those who have exalted themselves, and the raising up of those who are trodden down. As related to the STATE when such conditions exist in men, families, and societies, what hope can there be that the nation and its rulers will be different ? That there is an ideal State, a Kingdom of God in righteousness, ought not to be doubted; the difficulty is its realisation, and how it can be discovered, and set up upon the earth. History is full of instruction upon this very important subject ; and if men read carefully the great works of historians, it may be found that their thoughts, prejudices and preferences, all work around the State, and governments, and how these are to make men happy and contented. From the first great despot, Nimrod, downward through all despotisms, aristocracies, bureaucracies, monarchies, limited monarchies, republics, democracies, and all other methods of government, the story is ever the same, unjust rulers, corrupt legislators, and unjust judges and magistrates. That they have all been so intentionally and of set purpose is not conceived to be true ; but even the best of them have found their positions what they could not improve. Their enemies were too strong for them ; their environment what they could not change ; and thus they were compelled to drift with the current in which they found themselves, even though they could not approve of what they had to do, and would have condemned their rivals if they had done similar things. The art of government is chaos, and men have not understood its first principles. If the present condition of States is a fair, even the best, example, of what men can do in this direction, then it is evident that the art is utterly useless for blessing to mankind, and it can only be conceived, as a little better than possible socialism, or nihilism. It is said that States are built upon ideals, and that rulers conform to the will of the gods, or of God ; and they have

symbols, visible and written, which attest this truth ; but of what use can these be when the actions of those who possess authority and power are seen to be in direct antagonism to those moral principles which men know are true and right ? What is the use of rulers professing that they are seeking the good of the commonweal when at the same time it can be seen that much of their legislation and government is specially in favour of preferred and favoured classes ? How is it possible for nations to live at peace with each other when the rulers are covetous, ambitious and overbearing toward weaker peoples ; when to work out their vicious projects they raise great armies, tax the people beyond what they are able to bear, and thus keep up a constant ferment of distrust, disquietude and uncertainty that is poisonous to the welfare of the people ? What is the good of causing, continuing and increasing strife and ill-will betwixt Conformists and Nonconformists, and favouring the one at the expense of the other ? Why should one, or many, classes be specially favoured by the State, even whilst they are fattening upon what is not for the good of the common weal ? Why should one body named a parliament, as led and governed by a few men, who are utterly unable to overtake legislation and administration for the people, concentrate all power in their own hands, and in that of officials, at enormous waste and expense to the people, when they could, through parish, district, county and national councils, do the same work so much better and in harmony with the will of the people ? What is it that has gone so far astray here ? Is it that ambitious, covetous, selfish, conceited men who govern think that they only can do this work efficiently ? Is it that there are no wise, thoughtful, capable, experienced men in parishes, districts, counties and nations ? Is it that the classes despise the masses, and wish to retain power over them for ever ? In all these things there seems to be something wrong. Or, is it that the whole system of things is wrong, just because it is built upon self and selfishness, wealth and power, position and condition, and not in the fear and love of God, and in mutual love among men ? Do men know what is true and right, wise and good, as related to the State ? Or is it that they do not care if only they can hold their positions, gain their ends, and make the State the means by which they will reap a large harvest of wealth, power, honour and renown ? This is a subject that requires to be studied in the light of history, as compared with the method of Christ ; and, it is surely time that

men were beginning to learn what law and government really mean. Perhaps, the discovery might be made that laws as formed by selfish men are not true and righteous laws at all ; they are means of oppression, whips to scourge the innocent, what will protect the wealthy and powerful, and keep those who are down, trodden in the mire, so that they may not attain to manhood with all its rights and privileges. The State, it is assumed, is meant to be the divine ideal of mutual co-operation for the common weal ; but it is very difficult to trace such an ideal in ancient, or modern, States or Empires. What men may ask, and expect to find an answer, is, whether there is a Divine ideal, as order and law, as the will of God ; and, if there is, then, Why has it not been realised ? What hinders the realisation of the ideal ? And, whether they are always to remain the playthings of crafty statesmen, when their inheritance awaits them, and all that they require to do is to enter in and take possession ?

As related to the CHURCH, is it permissible for modern thinkers to approach this institution and ask a few questions as to its history and achievements ? Whence this organisation that is conceived to be the means for the redemption and salvation of men, for the uplifting of those who are fallen, and the strengthening of those who are in the right way ? The reply must be that it is from God, by Christ, through the Spirit ; but is it quite as easy to prove that it has through all past ages been endowed by the Spirit, found to be living in the likeness of Christ, and obeying the will of His Father ? During time it has been subject to the law of development, and the heavens are its ideal ; but it has been environed around by the earth and the earthly ; thus it is to be feared the body, the merely physical, has been earthly, whilst the psychical, the carnal, has been that of antagonism betwixt the heavenly and earthly. What men have been that also the Church has been, the creature of the senses and the sensuous, and also of the heavenly as in conflict with the earthly. Why should the Church take this form, follow this order of development ? Why, indeed ? Can men suggest any other method of creation, or development, that would be consistent with the Divine will, as men are now coming to understand in what way God has been pleased to reveal Himself in all His works ? It is the order of nature and also of grace ; and if men reason otherwise they are doing so from limited experiences, or empiric theories that are of no scientific value. The Church has been, and still is,

the spiritual fellowship of those who fear and love God ; thus wherever such men have been found, from the days of Abel, Seth, Enos, Enoch and Noah, Terah, Abraham, and his children, to the present time, under all kinds of names, those who have had the faith, fear, and love of God in their hearts, may freely be accepted as belonging to the Church of Christ. This is not a theory of limitation, and of suggesting who has not belonged to the Church ; it is the recognition of the fellowship as a something visible and spiritual, where there is a divine recognised kinship in the hidden life that is in Christ through all history. This is the conception of a unity in Christ and of an underlying spiritual harmony ; and this is what men are called to recognise as the fundamental truth of what the Church is as seen by the Lord Christ the head of the Church. There may not be so much difficulty in men agreeing as to what the Church really is ; the visible forms, spiritual ideals and thoughts, unity and diversity, may all be reconcileable ; but it would seem the trouble begins when men begin to discuss How the Church is to be organised ? How members of it are to be recognised ? How men will be admitted into, or cast out of it ? How it will be ruled and governed ? How priests and people as classes can be united or separated ? How, and in what sense, priests as a class are set over the Church ; and in what sense they possess Divine authority to possess and control the Church as their patrimony ? The law of development in the Bible seems to follow this order. The Lord of the Church, at first as High Priest, offered a Sacrifice, and clothed the worshippers with what covered the Sacrifice. Man, any man, Adam, Cain, or Abel offered sacrifice ; and they were accepted, or rejected, as regards the spirit in which they offered sacrifice or worship. Sacrifice became a family institution with Noah, a tribal or society ordinance with Abraham, a national symbolism like what is heavenly in Israel ; and, in Christ, all visible sacrifices pass away for ever, because all that these things meant were fulfilled in Him. From Christ throughout the Christian dispensation there are no priests after the order of what is carnal and sensuous ; the spiritual reigns, and every Christian is thus conceived to be a privileged priest and king in the spiritual Church of Christ, where all are the children of God by faith in Christ. Is it at this stage of development in every dispensation of grace that troubles begin among men in the Church ? In other words, the intellectual inquiry How ? is the cause of trouble, and of sin, in the Church, and of self-assertion

by men ? Is it that some men, fathers, priests and rulers, have been carnal, sensuous, worldly, ambitious, covetous, proud, vicious and arrogant ? Have they, instead of accepting their positions as ministers of the Divine grace, and of the gifts of the Spirit, in all lowliness of heart, and humility of spirit, ever sought to possess lordship over their brethren, and a spiritual domination that is contrary to the realm of grace and sacrifice ? Have they been hirelings for what they could gain, or true shepherds of the flock ready to give their own lives for their brethren ? These questions ought not to be answered upon any narrow theory of church order or government ; it is not the outward and the sensuous that will give a true reply ; it is of no use to refer to patriarch or priest, Moses or Aaron ; it is the Lord Christ alone that teaches men what these things really mean, and they are the blessed ones who are able from the heart to say that they have tried to walk in His footsteps, and to do His will as guided by His Spirit. It is not for Christians to sit down in judgment upon their brethren, who bear different names ; it is to the Lord of the Church and House of God that they are responsible ; and surely if His patience and kindness, His pity and love, are so wonderful, then His followers might try to imitate Him and walk in His footsteps. It is too true, and the facts should not be lightly passed by, that the Church of Christ, the house of God, is not in a happy normal state. In the home of peace men ask where peace is to be found ? The outward and visible signs seem to be those of strife, hatred, ill-will, suspicion, jealousy, pretences to special privileges, assumptions of great vested powers, gloryings and boastings ; but when these are tested by the method of Christ, as expressed in the Law of the Blessings, it is seen that all these gloryings are vain ; they only tend to prove that the boasters are still carnal, foolish, and ignorant of what constitutes the Church of Christ, the house of the living God, in its true, righteous, gracious and self-sacrificing spirit, as the ideal in the heavens, and what every Christian man and church, or bodies of Christians, ought to be in the earth. It is not what men think and say about themselves that is to be accepted as proof of their Divine mission ; it is by their lives, their works and their fruits, that they will be judged.

It is amidst such thoughts as these that men are found groping their way toward the light ; they wish to think the best they can of themselves and their friends ; they would even seek to be

charitable in their thoughts towards those who differ from them ; but they cannot give up the cherished conceptions that are hoary with age, and conceive it to be possible that their methods have not been in harmony with the will of God. If the priests and kings of Israel persecuted and killed the prophets sent to them by God ; if the chief priests and rulers of the Jews put Christ to death : then it may be well for those who hold similar positions, in State and Church, to try to conceive the thought to be possible, that in some way or other it may be proved true, that the guilt that lies upon this generation exceeds that of Jews or Gentiles. If the apostasy is that of the rejection of the Spirit and the spiritual in favour of nature and the carnal in its manifold forms, then it really seems as if this had been done by this generation. The question here is not that of judgment or of justice ; it is that of grace and mercy ; it is that of a possible fresh revelation of the Divine goodwill, and of a fresh call to study, and to try to understand the thoughts of God, so that they may be known and His will obeyed throughout the earth. The position is changed, in a sense, and, in another sense it is a development of what has been going on throughout the ages. It is changed for men, because they will require to change their point of view ; experience and empiricism will be left behind, and it is the light of science and Divine wisdom that, in the future, must lead men in the path of peace. Whether men wish it or not, they will be compelled to order their thoughts under new forms, relations and conditions ; as rational beings they have no choice left ; they must think God's thoughts in God's ways, or remain in the darkness of wilful rejection of truth, righteousness and grace. To put the matter in this form is equivalent to saying that men are about to be wakened to manhood ; they will have to study things as they really exist, and have been made manifest in time. There may be men who will cling to their geo-centric thoughts and their self-centred ideals ; but the future is with those who fear God, accept Christ, are influenced by the Spirit, and by this way of Truth seek to know and understand the Will of God as revealed by the method of Christ. Accepting these fundamental thoughts as to cause, ideal, purpose, wisdom, as revealing God, men will proceed from this position to realise their inheritance of truth and righteousness. But this beginning, as at the intellectual stage, is not to be conceived as the intellectual in nature, as revealed in creation ; it is the new beginning, where Christ, in a special sense, comes into

salvation relations with men : where their psychical and intellectual protoplasm, as in a chaos, is to be made useful for the new creation in Himself. It is to be feared that, unless men grasp this thought and understand what it means, they will not be able to discern clearly betwixt the two states of nature already referred to that must be kept separate in their order. To put this matter in another way, the fundamental conceptions of God, Christ, the Spirit, and creation, as the work of the Spirit, remain as the four-square foundation upon which men are to build. Into this they cannot bring anything they please ; they can only study what has been revealed, and from, and through, these, they can build what will become a house in spiritual order of thought, in which they may dwell as men. The meaning of the Fall is that man began to build and failed ; his construction fell to pieces ; he was surrounded by ruins, and he could not, by any possible means, within his range of being, restore that which he had destroyed. It was into this ruin, chaos, that Christ came, even in Eden ; and it was then and there that he began to renew, recreate, what had fallen down ; thus, as can easily be seen, it is Christ that reconstructs the natural in the order of development, and that natural is consummated in the spiritual Jesus, the Saviour of mankind. It is quite true that men did not understand or believe this great truth, in this form, throughout history ; in all the failures of men, their real failure lay in this, that they had no eye that could see, ear that could hear, or heart that could understand, the fact that Christ was in the heavens, in their midst, ever building His new creation ; and that men were in the earth, ever building towers and temples by which they hoped they would reach heaven. The absurdity of the whole of the operations of men can now be clearly seen : what they built was ever what was perverted and rejected ; and yet they were permitted to do what they did in form and symbol, so that they might be educating themselves into the ideals that were actually being spiritually carried out by the Spirit of Christ. This line of thought can be carried forward from Christ to the present time ; it is something like the past, but the ideal has ever been Christ, throughout the Christian era, and the work as carried on by the Spirit ; and all the time men were carrying out their old foolish schemes of building what was only framework, and was never meant to be the body of Christ, the work of the Spirit, and the glory of the heavens. If men come to understand this line of thought, as revealed by the law of development, then they will

see that their ideal is Christ, that the Spirit is the great worker, and that none of their works can be of any use unless they are begun upon the great spiritual foundation, realised in Christ upon the earth, carried out in history among men, and in the hearts of men, by the Spirit as the new creation in Christ. In another way of expressing this truth, Christ has done for men what men were unable to do for themselves. He came, took the place of men, and restored them to Divine privileges. He sent His Spirit to dwell in them and to renew them, so that at the spiritual stage, the eleventh in order of development, they might once more take up their destiny and become co-workers with the Spirit in realising in themselves spiritual manhood. What this vision of truth really means is that as positive fact, in Christ, this is the true position ; men are risen with Christ ; they are in the heavenly places, and their life is hid with Christ in God. The true value of this line of thought is not of a speculative kind ; it is in the realm of science ; and although men may be inclined to think of it as only a scientific faith, it is really much more because the living order has been followed ; Christ has developed from the spiritual seed in Genesis ; and that spiritual seed being again sown in the earth, as scientific truth, the same results must follow in their due order. This is a great vision of truth, of scientific truth as order ; it is worth cherishing and studying, because what men see at the end of it is that blessed state in which there is no pain, disease, death, sorrow, disorder or sin. The beloved seer in Patmos saw the vision as symbol coming down out of the heavens ; here men take up the telescope of science and they say, it is fact, and it is coming ; but as the law of development is not likely to be abolished, therefore, when it comes with power, let men receive it into their hearts and minds, and, flinging away all empiric conceptions, let them with all earnestness work out their own salvation, knowing that it is God that worketh in them “to will and to do of His good pleasure.”

It is in the direction indicated that men should turn their eyes for the coming kingdom of God ; it is for every man to do this, so that he may reach upward to manhood ; and he must never forget that this means spiritual manhood in Christ, in the image of God. The temple and palace of the King will be built ; but every stone must be a living stone, like the Foundation Stone ; thus it is this fundamental thought that must be remembered—that it is not the family, the tribe, or society, the state or the

church, that constitute these buildings ; the individual has to become like the ideal, and without this family, society, state or church, must fail. They are not, at the present time, built upon this ideal ; therefore, they are faulty, disorderly, sinful, and they are not fit for the kingdom of God. It is not suggested here that these are to be destroyed as useless : what is meant being that men ought to re-consider their positions in the light of the changes that are taking place, and, from Christ, and this conception of man in the likeness of Christ, begin to reconstruct their organisations upon the same ideal. The FAMILY life is blessed ; it exists as a means for blessed ends ; it is like the household of faith, because its atmosphere is that of love ; and, failing faith and love in the family circle, what like a home would it be for the little children born, trained, and educated within this sacred enclosure. It is love that makes the home ; and it is sacrifice that consecrates the hearth. This is the most beautiful ideal of what a church really means ; the parents are the visible symbols of this Divine truth ; and behind them stands Christ, and His blessed patient Spirit inworking, in parents and in children, what they require for their salvation and their sanctification. It might have been this thought that so moved Christ at the marriage feast in Cana. What He was then called to do was to pour out His soul in love and self-sacrifice, that men and women might drink of the sweetness of Divine love. That was the responsible call to become the Head of every family circle, and to sanctify every home by His Divine love. This is why in symbol thought the Church is conceived to be the bride of Christ ; it is His love that constitutes the family bond ; and, the nearer the Church comes to the family ideal, the nearer it will come to the true ideal of what a Church ought to be. After the ideal of man in the likeness of Christ, surely none more precious than this, that the home is blessed and sanctified for Divine ends ; because Christ is its Head, the Divine lover of husband, wife and children ; their true helper and supporter in all the trials of life. If men and women could only drink in this Divine love, this wine of life, that the Lord of the home is ready to supply—surely, they would find in love and home, in their children and all their interests, such a river of life and pleasure, that they would never think of going into the world to find happiness. If men and women will only consider with the necessary care what the family means in the light of Christ's thoughts, then surely it will appear very different from the conceptions of earthly

people ; and instead of the home and marriage being desecrated and degraded, as the tendency is at present, they will be elevated to a glorious ideal and consecrated as the blessed state, where the Lord, in a special manner, bestows upon His loved ones the very choicest of His earthly gifts. Why should men and women be so foolish as eschew and turn away from love, with all its possibilities of blessing ? It is Christ's love that consecrates and makes blessed every form of love ; it is from Him, and returns to Him ; and even if that love is in the day of trial clouded over with the spirit of self-sacrifice, as this is the highest form of love, it may be conceived as bringing about in due time the greatest and the most precious blessings. The thought here is not, by any means, that men and women are to choose for themselves the ways in which they will manifest their love : it goes no further than this, that every wise man and woman will seek to walk in the path of love, by the light of love, with the Lord of Love ever at their side ; and then no matter what trials and sorrows come in this life, it must be well, because Divine Love has permitted that which, for a time, may be painful, but, if rightly used, will be for the glory of God, and for still greater revelations of His love.

When the thoughts are turned from the Family to Society, it will follow that the conceptions as related to Man and the Family will be carried forward into this new sphere of thought. The meaning here is simply this, that the Man is the unit germ of thought ; that there is development into the Family ; and that out of the Family there arises the tribe, or society of families. Further, the reasoning ought to be in harmony with the nature of man, and of all organic life ; the increase is not that of addition of organs merely, as independent factors, it is that of adding organ to organ with increasing differentiation ; and of all the organs as one body co-operating for the good of the Commonwealth. Even as one germ cell of life may be said to have the functions of the most complex organisms, so the man is the ideal, and it is from this ideal that all differences arise in harmony with the constitution of the body. Thus the basis of the natural, as suggested, is the fourfold ideal that is metaphysical ; into this realm man is created ; intellectually he seeks to discover the ideal order in Nature ; and if this is done in harmony with moral law, then he would develop into the ideal that is in Christ, as Archetype ; but failing this, by a fall from the ideal, the result, as already explained, is the intervention of Christ to redeem and save that

which is His heritage. Thus in either case the Ideal is Christ ; but that ideal in man can only be reached by the knowledge of the ideal and by the forms that are found in Nature. Man is the epitome of all nature ; but this is expressing in another way that man is the image of Christ ; when he returns to Christ through nature, by the Spirit ; then, lo ! when the man is able to conceive the thought, he has become spiritual, and he sees Christ face to face "in the Spirit." It is this organic living union that must be followed in this study ; and the first stage is the discovery that the home is like the heavens ; the man is the head, the woman is the helpmeet, the children are the fruits of love, and the whole Family have thus become an epitome of that metaphysical ideal that underlies the heavens and the heavenly. The analogy exists ; it ought not to be carried further than likeness ; still the indication is that in all such matters if men only knew the truth they would perceive the perfect unity and harmony that exists throughout the universe of thought. Out of the family there arises families linked by kinship, and they are one tribe or society. There is no change in fundamental or related conditions ; there is increasing complexity in harmony with the laws of life ; but the organic unity remains, thus the society is a family of families, and all should co-operate for the Commonwealth. The change in method of thought is from that of physical function to that of psychical order and law. The society is one, and the Father over all is God. The Ideal for all is in Christ the Lord ; the purpose, plan, design in the Ideal is the order of thought in the Spirit ; and the Society is the creation, the expression, the manifestation by the Spirit of all that is in Christ. The Society, therefore, just as with man individually, learns the Will of God through the fathers and mothers ; they exist in the spirit of love and unity as one community ; and it is to their mutual interest that all the members conform to the law of love, because this is the bond by which they are united, as one family, or as a Society. It follows, of necessity, that in such a Society there is no room for despotic rulers or sacerdotal priests ; because, rulers, kings, governors and judges, and priests to intercede, indicate a fallen community where there are evil doers that will not observe order, or obey laws, that are rules of guidance for the inexperienced, who require to be punished for their evil deeds, or reconciled to the community to which they belong. The object in view here is not to follow the analogies of imperfect functions of organs, of

bacteria, bacilli and ferments, which destroy the physical organs of life ; but rather to show in what sense natural development could take place in society without these analogical conditions which men find operative in physical life. If that line of thought is to be followed, then there must be the retracing of the steps to Revelation and to Christ, so that through His intervention there may be redemption and salvation.

Here the conception will arise that if this is the true meaning of Society ; as man, the family, families of families, the tribe and the Commonwealth, then, where is the necessity for the State, with all it represents as Democracies, Republics, Monarchies, Plutocracies, Aristocracies, and Despotisms, with rulers, as Presidents, Kings, or Emperors ? Where, indeed ? In these very conditions men find ample proof of their fallen state ; and of their continuous efforts throughout history to free themselves from their perverted conditions by creating means by which they will be the more completely overruled and trodden underfoot by those whom they have chosen to be their rulers. The ideal is the Commonwealth under Joshua in Palestine, where there was the minimum of government and the maximum of liberty and freedom ; and yet, even there the experiment was a failure, because of the conditions of the people, their relations with the Canaanites in their midst ; and the nations that were around them. That was the ideal state, so far as Israel was concerned, but the result was disorder, lawlessness, and anarchy, and the issue subjection to surrounding nations. When they could have wrought out their salvation under better conditions, then the people of Israel would not accept conditions of Grace, and relations with the Heavens ; they preferred to be like other nations and peoples and to have their own king to tyrannise over them. If this is the true meaning of a Commonwealth as compared with a kingdom or an empire, then it will be seen that the ideal is the Commonwealth for the common good ; but this has never been successful, not because of the ideal being faulty, but because men would not be satisfied with an ideal ; were unfit to understand it, and would not live up to the ideal they possessed. In this matter the remonstrance of Samuel with the leaders of Israel is very valuable as evidence ; even though men were warned beforehand what the results would be of their foolish choice, they persisted as if they were spoilt children ; they got their king and court, their aristocracy and their army ; and with them war and taxes in blood and money,

and subjection to governors and emperors. It is not the Society, or the State as Commonwealth that is wrong ; it is the departure from the Divine Ideal that must be condemned ; and, so far as can be seen, if men are foolish enough to continue to play the game of king-craft and state-craft, of politicians and polities, they simply decide, as did Israel of old, to be like other nations and peoples, as they have existed throughout history : and this must mean the continuation of present conditions betwixt nations, in hatred, suspicion, envy, jealousy, war and murder, for no practical good, but rather that men may live more like demons than men ; have the privilege of being killed for their tyrants, and be compelled to pay taxes for the support of that which they consider unnecessary, and which they condemn as unreasonable. All this may seem, at first sight, as out of place, as narrow, biased, unjust, and unthankful toward those who devote themselves to the service of the State ; the question, however, is not that of the interest of rulers, it is that of the Commonwealth, and what is here conceived as true scientific order and divine wisdom. Instead of powerful empires, great kingdoms with mighty statesmen, great generals, and all that bestows glory upon what is earthly, it is really time for men to consider the commonweal of all nations and peoples, as separated from such ideals, and to attempt to find out what the Divine Ideal really is, and how the people can co-operate for their mutual welfare in the spirit of kinship and of that love that worketh no evil. If it is really so that men have passed through six thousand years of terrible experiences in these matters, and are still fascinated with false ideals, will not give them up, and will have kings and tyrants to reign over them, then it would almost seem that their schooling has been in vain ; they prefer the Desert and death to the Promised Land, their inheritance ; and, in plain language, they will not have the good God to reign over them ; they will not conform to His will as order : and they will not accept moral law as conceived to be light, life, truth, and love. Perhaps, this matter has not been seen from this stand-point in past times, but this is truly the message of science to men, and they will do well to give the subject their careful consideration. If it is true that God is the divine Father over all men ; that Christ is the Ideal Brother for all men ; that the Spirit is the Revealer of Christ and the Sanctifier of all the brethren, then it is absurd for men or states to treat each other as enemies, to hate, vilify, and condemn

one another ; they are brethren, therefore they ought to recognise this truth ; and the all important practical matter is how all men may live together in love and kindness, seeking the good of the Commonweal and the glory of God. Just as a man has many organs and only one body, so society and states are similar organisations. It is absurd to suppose that they can hate and destroy each other and not bring hurt and evil to the common good ; in other words, if men choose to follow in the footsteps of the past, then let them understand what their choice really means ; in the language of physical life, they prefer pain, disease, disorder, bacilli, ferments, and bacteria, to a healthy, natural, divinely-ordered life in harmony with moral law. Further, men ought to consider that it is not reasonable they should continue to live as they have been doing, for their ideals have been earthly and have been under the curse. Christ seems to be uttering a word of remonstrance and of warning, as if He were telling men to reconsider the whole position, and that they should try to understand how much He has at stake in these misunderstandings, what He has suffered, is still suffering, and must continue to suffer if men will go on in their foolish wicked ways. The conception raised is usually that men bring suffering upon themselves and upon one another ; they do not remember that Christ is All in all, and thus there is no suffering or sorrow from which He is free through the ubiquitous indwelling of the Holy Spirit. He lives for the good of all, in all that is good ; and where there is pain, disease, disorder, suffering, sorrow, and sin He is brought into the heart of all these conditions as Saviour from, and Sacrifice for, sin. It is now that men are being awakened to this unique position of Christ ; He is at the very heart and centre of things and thoughts ; and individual men and women are only as unit cells in the great organisation that is His body. In the past men could follow this thought as a spiritual unity and diversity in the Church ; but now science suggests wider areas of thought, and thus even the physical and the psychical must be included in the universality and diversity of His Being. It may be difficult to perceive all that is involved in such thoughts as these ; but men may rest assured of this, that what they are now privileged to study is only as the day-break, the first rays of the rising sun of truth that must be developed more and more until the perfect day. What the Bible means by Messiah's Kingdom, State and Society is being foreshadowed ; and it is becoming more and more

plain that the earthly kingdoms and empires can have no part or lot in this universal kingdom of truth and righteousness. They could not live in it ; the very Word of Christ and the Breath of the Spirit would destroy them ; and the amazing thing is that they have been permitted to exist so long upon the earth. Why such conditions have been permitted upon the earth may be partially conceived ; and what men may be expected to learn from their bitter experiences is the utter folly and the futility of the creature will, setting itself up in selfish opposition to the Will of God, the Creator. This is a very great subject to think upon ; and the first lesson men may learn from it is that within the universe of God there is no permanent room for opposing wills, for different states of order, and for laws that are opposed to the Divine Will. Perversion has been permitted for a time and for ends which men do not at present understand : but, in reality, what has taken place has not, for an instant, had the least effect upon the stability of the Throne of God. Foolish mortals have dashed themselves in the darkness of their ignorance against the Eternal Rock of Righteousness ; the sea has engulfed them, and they have been lost. They would build a tower that would reach Heaven, and they became irrational and contradictory in the things of the Spirit. They would not enter into their inheritance, and again they would do so, in the spirit of perversity, and they perished in the Desert. They would not worship Jehovah, love and serve Him ; and they became the slaves of their enemies. They would not accept the Christ and His Kingdom of Grace and Sacrifice, and they were cast out of their earthly inheritance. Men would not try to understand the spiritual kingdom of Christ and accept its blessings ; therefore God gave them over to their enemies on every side, to babbling gnosticism, creeds, and to Egyptian worldly bondage ; to the dreary Desert of the Dark Ages ; to bondage to kings, popes, and priests ; and to the contempt of wise agnostic and materialistic scoffers. It is such thoughts as these that present themselves to true thinkers, to those who study science, and to those who love divine wisdom. Men have acted foolishly all through the ages, simply because they have begun, and continued, a method of life that has been unreasonable. The highest reason, that is, Science, condemns, cannot but condemn, the works of men of the earth ; for the simple reason that they have thought and acted unreasonably, seeing that they have not been in harmony with Divine Order and Moral Law. Here the

experiences, the empirical theories, the fanciful conceits of men are of no value, only so far as they are found to be in harmony with Divine Ideals. It would appear as if men were once more brought to the parting of the ways ; if they side with what is of the earth and earthly, then judgment and justice will surely follow, and overtake them, even as men can see has occurred in past ages. If they side with the heavens, with science and divine wisdom, then to them the Kingdom of God will appear ; and, in due time, they will be delivered from the power of their enemies ; the inheritance promised to Abraham will become their portion, not the small visible State of Palestine merely, but all the spiritual gifts and graces foreshadowed in the Bible as the Blessings, through the Seed, to all the nations of the earth, as the redeemed of the Lord, His inheritance and His Kingdom.

This subject has been considered from many aspects of thought, and the lines of unity and harmony have been expressed in many forms. It may be sufficient here to point out that, as matter of experience, as well as in the scientific order of development, all lines of thought meet in the Bible and are there turned into the pure light of Divine Truth ; or, beginning with the Bible, as Light, the divergence is, as in the solar spectrum, and that spectrum can be re-refracted back into light again, and thus the whole order of the universe, spiritual, moral, psychical, and physical, reveal to men the Will of God as order and law. Men may use these symbols with advantage seeing that it is through them that they express their thoughts : but, they must not rest in symbols, else they will inevitably fail to reach the spiritual, where unity and harmony is to be found. In other words, what men are specially called to consider is the Method of Christ, and the Work of the Spirit ; and these can only be found in intelligible scientific order in Nature, Man, and in the Bible. This means that in the Bible, specially as a Revelation of Grace to sinful men, there can be traced in due order, by the law of development, the process of the regeneration, renewal, and restoration of man and mankind to the Divine image and likeness. It is quite true that the heavens have been, and are, in the state of eclipse ; and that the earth, its history, and its works, have ever been in the forefront ; but Christ reveals the heavens and exposes the earth ; the heavens are in Himself, and in Him they are Word and Deed ; the earth turns against, and with malignant power seeks to destroy, Him, and all His blessed works of mercy and love. It is the blessed

work of the Spirit to reveal these things, in spiritual truth, to spiritual men ; but, to understand them men must try to stand at Christ's side upon the Mount, and permit the Blessings to permeate their souls until they flash forth in radiant light, as the heavens and earth in responsive action ; then from that light, all truth will be discerned, because this is as the heavens absorbed into the earth until radiant with the glory that is in Christ. But some men may be inclined to say, this exaltation of Christ is more than men can be expected to perceive, receive, conceive, or understand ; it is to clothe Him with Divine power, wisdom, honour and glory ; and, it is to take the Man, Jesus Christ, and give to Him all the attributes of God. This is not the way to look at Christ ; this is to come to Him not merely doubting, which is not sinful ; but, with the agnostic superior attitude of spirit that would judge Christ from the stand-point of sneering Sadduceeism. If men could only begin their education, their thinking, from the stand-point of scientific truth their difficulties would quickly be dispelled ; but they have the fatal legacy of pre-conceived opinions empiric thoughts, and the pre-judgments of other men, that are so subtle, and thus they make them unfit to understand what is true and right. In the realm of Grace and Sacrifice Christ is regnant ; there is no one to be compared with Him in all the pages of history ; and, the suggestion made here is that all history is within the realm of Grace and all men throughout history are correlated with Him as Lord and Saviour. If men say we are not prepared to deal with the claims of Christ in the realm of Grace, but would question His position as Ethical Teacher, or as wise Instructor in Truth and Righteousness, then the question would arise as to the standard of judgment ; and, it is notorious that ethical teachers and philosophers are merely empiric thinkers ; they cannot agree among themselves ; thus it is impossible that they can be judges capable of giving a true and righteous judgment. It is not conceived that Christ has given to men an ethical system of thought, or a philosophy of nature ; He goes much deeper, even into the problems of being, by teaching men true moral relations as based upon love to God and man : and, it is His method of truth, in its ever recurring order, that throws light upon problems of thought which men had given up as unsolvable. He is the Man who understands what men are ; and thus in the light of His method of Truth they find light all the way ; and, the light is ever before them, opening up the way to higher truths.

It is vain to try to compare any one with Christ, as His equal ; the incongruity is at once felt, and the longer and more thorough the study of Christ, the greater the glory that radiates from His Person.

The problem for men is not how they are to estimate and judge Christ, as if in their wisdom they were competent to do so ; the fact is becoming more and more plain that though He is in all things, and, the Epitome of all things as Jesus Christ, He is really above and beyond them as the Ideal in that spiritual realm which men know exists, which they must believe in, but which they cannot correlate in intellectual knowledge. This Ideal Christ has to be recognised as Ideal ; and, what men require to do, it would seem, is not to go on speculating about what they do not understand : but, to turn their attention to the Christ that became real Man, and by this means try to reach from the Real to the Ideal. Surely this is what science is teaching men every day ; and it is the burden, or the glory, of the inductive order of thought. As from the nature that men find around them, by the inductive order, they proceed step by step until they find themselves trying to form an ideal of nature, so with Christ, His Word and works, they require to be studied in the same order so that in the end they may reach the Ideal Christ. Further, if scientific men had remained enthralled by dogmas and philosophies of empiricism, as propounded by wise men in the past, then how could they have achieved the results they have attained up to the present time ? The problem of Christ, it can be seen, is not one of belief only ; it is that of knowledge in the realm of experience first, and without this empiric theories are useless. The next stage is that of inductive study ; and it is here that science as order becomes possible ; and the more perfect and thorough the inductive knowledge, the nearer men will come to the Ideal, that is in the heavens. To this line of study men cannot, with reason, raise any objection ; if they do so then they reveal their own ignorance, and the palpable fact that, so far as they are concerned, their intellectual atmosphere is that of the tenth century and not of the twentieth. If a man is found so ignorant, and presumptuous, as to judge Christ, without any experimental knowledge of a spiritual kind, then he simply condemns himself, as ignorant, and lacking in the fundamental knowledge required to begin the work of study ; and should he proceed, from extraneous sources of knowledge, to confirm the judgments already formed, he may

be anything conceivably foolish, but he is not, and cannot be, a scientific student of Christ, His Mission, or His method of thought. Further, if such a man attempts to confirm his judgments upon the theories, philosophies, creeds, confessions, or the lives of Christian men, and the deeds of Christian nations and peoples, then by doing so he is only making his folly the more manifest, because his arguments are not relevant as to the real problem being studied ; and what he is doing is proving that men, nations and churches have failed to think and act in harmony with the ideal they possess in the Bible. That there has been too much of this assumed knowledge and false reasoning cannot be denied ; in fact, it is this kind of thinking that keeps Society, State and Church, in a state of ferment ; and this perverted life, as men know by analogy from the physical world, brings about what may become in life, intoxicating and poisonous.

What men require to study in Christ, in all that He represents, must be based upon personal knowledge and experience of Christ, as Man and Saviour, and as Friend and Brother born for adversity ; in fact as Deliverer from the powers of evil ; and until this knowledge is personally and practically realised the necessary fitness to study Christ, in a scientific manner, is not possessed. When this knowledge has been attained then the advance ought not to be upon the lines of Church history, of Creeds and Confessions, of State or Church, of individual Christians or of a number of Christians. It is the Master that invites the student to join His fellowship, as a disciple ; therefore, the student ought, in all humility, to accept the position for which he is suitable, and not begin by criticising, and, it may be, even condemning the lessons of the Master. If this is recognised in education, as in schools, colleges and universities, and anything different would be considered presumptuous and foolish, wayward and childish, then surely here also the same rule ought to hold good as related to the study of Christ and His Gospel of Grace. This does not mean that wise and learned men, in this realm, without Christian experience, are to be considered as better fitted to expound the thoughts of Christ than a humble unlearned man ; it simply states the fact that a humble Christian man, with experience of the love of Christ in his soul, and discipleship with Christ in spiritual thought, is incomparably superior to the theorist, because he deals with the facts of life and not with the empiric opinions of men. If these remarks tend to show that modern agnostic criticisms,

and the attacks made upon Christianity are entirely out of place as dealing with the problem of Christ, His Word, Work and spiritual Church, then they may enable students to understand where they ought to begin, and in what spirit they should follow their studies, until they have attained to manhood in Christ and His Gospel. Above all things, at the present time, it is necessary for true thinkers to separate the two conceptions that seem to have got intertwined together, and have got to be conceived as one, that Christ, and His Church are identical. In a sense they are correlated and one ; but they are also to be kept separate and distinct, and to be studied as different problems. If, then, the student, in the right spirit, studies Christ, this is to be done as He is specially revealed in the New Testament ; and an honest, true effort should be made to place all the thoughts that are known about Christ in their true relations ; all this will not be, to begin with, scientific order, but it is preparation, because it is trying to conceive the order as it has been revealed. When the order is conceived, and the Real Christ known, then it may not be so very difficult to take the subjective ideal, with all that this means, and try to conceive that other Ideal, the spiritual, that was in Christ in the heavens, when He brought the heavens into the earth. This is something like how men ought to study Christ ; and if they find the Ideal and the Real to agree, then the Light that is in the Ideal can be turned upon the Church, and what it has been as ideal and real may be studied with valuable results. It would be waste of time to try to prove that the real in the Church has in any way conformed to the Real in Christ ; the comparison is such that men see at a glance they cannot be brought to agree. The Church, visible and organised, has been what Christ was not ; Christ was what the Church has never sought to be ; and this diversity is as marked to-day as it has been through past centuries. It is not meant that the Church has not possessed an ideal ; it has had many ; it is not suggested that the true ideal has not existed in the Church, as its spiritual power ; but simply the plain fact, that the Church, as a whole, or the many branches of the Church, have been earthly institutions, too much influenced by the earth, in fact subject to the earth, and not to the heavens. That such a conception as this will be acceptable to men who glory in the Church, and do not fully study Christ, is not likely ; they have such a high opinion of the Church, and of themselves as possessing it, and administering its affairs, that it

will take an earthquake to arouse them to look facts straight in the face ; and, to conceive it to be possible that they may be wrong, that their forefathers have been wrong, and that what they have been praising as the glory of the whole earth is, so far as it is earthly, self-glorying, and self-asserting, an apostatised thing out of harmony with the will of Christ. It is not pleasant to express these thoughts in this form ; it is very disagreeable to think that they are more or less, true ; what is stated is not in the form of judgment, but simply to indicate how these matters appear when they are studied in the light of the life of Christ, as found in the New Testament, in the light of the method of Christ, and, in the light of history, secular and sacred.

Into the question of what constitutes the Church of Christ ; whether it can exist without a visible body and organisation ; or whether it is spiritual only, it is not necessary to enter at the present time. Whether the Church, as an organisation, must be visible is one question that might be answered in various forms ; but whether the Church is spiritual, meant to be like Christ, and moved and animated by His Spirit, can only receive one answer : it is a spiritual power with spiritual organs for spiritual functions ; and, it is this spiritual body, or being, that is the Church of Christ, in a special sense, from the Day of Pentecost until now. This is not to be accepted as suggesting the thought that in the days before Christ visible organisations were of importance as compared with the spiritual ; indeed the Bible proves the contrary, because it was the men of Church and Temple that put Christ to death ; and, it was the depraved sons of Eli that were ministers of God as priests, when the spiritual life of Israel was at its lowest ebb. The record of the heroes of faith in the Epistle to the Hebrews is conclusive on this point ; it is faith in God, as spiritual power that is all important, and outward visible things are of little value. As already suggested the Fall of man is intellectual and moral, thus spiritual ; it is into this realm that the Heavens come as spiritual ; and the history in the Bible, even in its physical symbols, rise in every new cycle, or generation, to what is spiritual. Whence this spiritual realm of Grace ? From the God of Grace, by Christ the Seed of Grace, through the movements of the Divine Spirit of Grace. When was this Kingdom of Grace made manifest ? This is the record that is found in the Bible ; men are still within its wide embrace ; and, it is beginning to dawn upon them that it is a far more wonderful Revelation than they had conceived it

to be, even when, as they thought they could survey, the whole realm of thought from Eden to Patmos. In a very true and real sense, when the ever changing, what is phenomena, is put aside, and men can, in the Spirit, gaze into the depths of the Heavens as they are being revealed, then they see not a Messianic Kingdom only that will become visible upon the Earth, they see away back into the Beginning and the First, onward to the End and the Last, and all this is Christ's Spiritual Kingdom of Grace, of which it is stated, there is no end. Why was this Kingdom revealed to men ? For the one supreme purpose of telling men that God is gracious and merciful, patient and long-suffering, pitiful, compassionate and self-sacrificing ; that His Will is not that men perish in the darkness of death, but that they turn back to Him and His Love, as expressed so fully in His Son, Christ, the Lord of Truth, Life, Love and Sacrifice. What is this Kingdom of Grace ? It is Christ in all His fulness ; but specially as symbolised in the midst of His disciples on the night of the Last Supper. It is the Lord over all washing the feet of His sinful disciples, whose thoughts are intent upon the problem of personal greatness and ambitious projects. It is the broken bread and the outpoured wine, the bruised body and the broken heart. It is the agony in the Garden and all that is involved in the words uttered upon the Cross of Sacrifice. It is that most touching of all signs when, after His Resurrection from the dead, He showed His disciples the wound prints in hands and feet, and the pierced side. But, it is also Christ, as ascended into glory, sending upon men His Holy Spirit, that they might be endowed with spiritual power, and thus become co-workers with Him in the great work of salvation. How has this Kingdom of Grace been revealed, made manifest ; and what is its order ? This is the theme of the Bible from beginning to end, in many forms, in generations, by a law of development ; and, it is not out of place to suggest, that at the present time, it is the Bible, as scientific order, that is the wonderful revelation to be made to men. It may well be conceived as possible that men will stumble over, and be inclined to reject, such a conception ; but, upon mature consideration, it is difficult, to see why this should be so ; because, if the Bible is the Work of God, as Christians believe it is, then, would there be anything more wonderful in finding the Word of God to be a cosmos of order, than in finding Nature and Man to be so ? It is not what men would expect from their experiences ; but, it is equally certain that three hundred years ago

men had no true and real conception of Nature as a scientific cosmos. What the Kingdom of Grace is, must, in the future, be the subject of careful study ; this is not a question of the natural as opposed to the spiritual ; because it is one that only spiritual men can rightly study in spiritual scientific order. It is not suggested here that thoughtful, earnest lovers of truth should not begin their studies until they can assure themselves that they are Christ's disciples ; but simply that in this realm of thought strife and contention would be very much out of place ; and, that rivalry and wrangling would unfit men to comprehend the revelations of the Spirit of Christ. Here above all places, in the realm of truth, men require the docile obedient spirit ; here Love and Grace reign ; and, thus it is to love, obey, and understand the Will of God, as did Christ, that is of chief importance. Who is it that is at the very heart, centre and circumference of this Kingdom of Grace ; and, for Whom has it been made manifest ? To these questions the answers must be that God in Christ, and in Christ alone, in the natural, or the spiritual, is All in all ; He is the Ideal and the Real of all that exists ; and apart from Him as Ideal Being, men have no existence. The conception of the Greek poet is now in a most marvellous manner confirmed to be true for all times and all ages ; in Him men live, move and have their being, and it is the Being of God that is being in men. This surely is sufficient reason why men may listen with attentive ears to this revelation of Grace ; for it became Him to do what He has done, for His creatures, children and brethren. He is not a God afar off and inaccessible; but, as revealed to men, He is as the nerve-power in their bodies, as life in their hearts, as bone of their bones, spirit of their spirits, thought of their thoughts, and their life of grace made perfect through suffering. All this is true, and it is equally true that to every soul He gives personality, so that there may be development into the ideal, the image of God and likeness to Christ. Whereunto, and whither, does this Kingdom of Grace tend in the future ? Can men remain of doubtful mind as to the ultimate issue of this Kingdom of Grace ? It is not necessary to formulate any theory as to the future ; as to the coming, or the development of the Kingdom of Grace in power and glory ; as to the final conflict with evil ; as to the Resurrection life, the spiritual body, or the state of glory. It is surely a great step forward to be able to see that Nature, Man and the Bible are in unity and harmony ; it is not a small matter to be able to believe

in God in this manner ; it is a great thought to receive and cherish, that Christ is not only all that the Bible reveals Him to be ; He is also all that the Spirit of Truth has made manifest in the order of scientific truth. What must follow, as indicated by this study, is, that in due time pain and disease will pass away ; disorder in families and societies will be changed to order ; crime and sin will disappear ; and, Death and the Grave being destroyed, the Kingdom of God will come, in glory, in truth and righteousness ; men will be conformed to the image of Christ, and being spiritual, they will see Him face to face ; and He " shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes."

CHAPTER XII.

THE UNITIES AND HARMONIES CONSIDERED.

It is unity and harmony of thought that men seek after ; this is as the one River of Living Water that men desire to find ; and all the time it is in themselves ; it is in their ideal Eden ere it parts into the four heads of the rivers Pison, Gihon, Hiddekel and Euphrates. The River of Life is God ; Heaven and Earth are in Christ ; the Spirit is as Divine motion ; and as manifested Light ; and these are the ultimate thoughts of men as they are able to conceive what is Divine. As viewed from the human stand-point, these mystic rivers speak of the one river of life that flows through the land, where the pure gold of truth is to be found ; it compasseth the whole land of Cush, of fallen, darkened, mankind ; it branches off and flows away into the lands where men require much patience to endure their sufferings, even where the prophet Daniel had his visions of God ; and it is that great river unto which all the promises of God flow, even to mankind, with all its manifold experiences. This is the vision of Eden and of history ; and specially of history, from Eden ; because this is from whence men came, where they began to be conscious of God, and to think of their own beginning. What men can now perceive is that amidst all the diversities of phenomena they are being led back in their thoughts to unity and harmony ; that it is utterly useless for them to try to take up their home in the ever-changing ; they must return to Eden, to their home in God. In other words men find that there is unity and harmony in Revelation ; it is the Bible that reveals God ; it is the Light of God's Truth ; and yet men know that from beginning to end the Word is enshrouded as in the chaos ; and the Light of Life is Incarnate in the darkness of Earth. When men turn to Nature to find the light of truth, of unity and harmony, then it is impressed upon them by science, that all the operations and processes of Nature are phenomena ;

yet, behind all changes there is the noumena, and it is the Real only that can explain the ever-changing. When men study Man in the light of all the sciences and Divine wisdom, then they discover that what they know about man is relations and conditions ; yet there is in man that which gives unity to his being ; and, according to science and wisdom, the results ought to be harmony. It is man, as scientific, and as clothed with Divine wisdom, that follows this threefold line of study, and the results are that these all agree in their unity and harmony ; and in man there is a new creation, a real cosmos, that is in harmony with the pre-existent ideal in God and Christ.

I. To carry this conception of unity and harmony a stage further ; the thoughts conceived may be expressed in this way : The unity of all unities is in God ; it is God that is Unity ; and in Him all is harmony in Divine wisdom.

II. As so often pointed out there is unity and harmony in all dualities ; and the longer and the more carefully men study principles of being, and order of development, the more clearly is this seen to be the fact. Thus God and Christ ; the Spirit and Creation. The principles of Force and Life, Spirit and Mind, Intellect and a Moral nature, and Grace and Sacrifice. This may be expressed as Thought in God, and Word in Christ ; as Power in God and Life in Christ ; as Wisdom in the Spirit and the Work of the Spirit in Creation ; as intellectual thought in order, and life moral, in man ; as Grace and Truth in Christ and Sacrifice as the new Life ; as the Spirit revealing Christ in thought, and as the Work of the Spirit in the new creation in man ; and as spiritual scientific thought in man in harmony with the spiritual life in Christ. Examples of this unity in duality are very many ; they run through nature and grace, and the highest practical form of this concept is to be found in the union of man and woman ; in the marriage bond of unity, the harmony in the family life and the blessings that flow from this union of hearts and wills.

III. With the conception of a unity there is no place for reasoning ; this is the Reality to be believed and there the matter ends. With the thought of duality it may be said that hope takes the side of faith ; thus every second principle embodies life ; where there is life there is hope existent ; thus, even as the ideal, duality means diversity, a beginning to be, the preparation for revelation. With the thought of the Trinity in unity there is motion and emotion ; what existed in the dual form begins to be conceived,

to be involved, to be put in order in plan, purpose and design. Thus the Trinity in Unity in God, as a revelation is true ; it is a great truth as conceived in the Kingdom of God ; it is what men can believe ; but what they ought not to wrangle about as if they could understand what it means ; thus the order, as in a series of threes in this form is—1. God. 2. Christ, the Ideal. 3. The Spirit in all Wisdom ; and these Three are conceivable as God. These statements are not mere deductions from the Bible ; they are revelations of truth from God ; but in this revelation, so far as the Bible is concerned, there is no explanation as to God's Being, and there is no encouragement given to men to try to define God, or to wrangle about what they cannot understand. The second series is—4. Creation by the Spirit. 5. Man as intellectual. 6. Man as moral ; and these are the counterparts of the first series of three ; thus God is conceived as in Creation ; man is an ideal ; in truth he seeks to know all related truths ; and man in Divine wisdom is subject to order and moral law in the spiritual likeness of the Spirit of God. The third series is—7. Christ the spiritual source of spiritual life. 8. Christ is the Ideal Sacrifice for sin, and for the salvation of mankind. 9. Christ as victorious over the powers of evil and of death ; and these are all represented in His Grace, Sacrifice and Ascension into Glory. The fourth series may be compared with the second thus—10. The Spirit and the new creation in Christ. 11. Man spiritual and intellectual seeking to know the spiritual order in truth. 12. Man moral, as like God and Christ spiritually. Thus 7 to 9 reveal Christ in all His fulness as the new creation in the light of the old ; and 10 to 12 the great work of the Spirit in men for their education and growth in grace and knowledge.

IV. There is a unity in God, in Christ, and in the Spirit ; and this Trinity in Unity is conceivable as in perfect harmony. Is there also a unity in creation as the Work of the Spirit in love ? In other words, if men could see right through the chaos of the creature would they be able to see, in the light of science and Divine wisdom, that cosmos which really exists ? This matter has already received attention, thus it is only necessary to point out in what way the series of four fall into order. First series—1. God. 2. Christ. 3. The Spirit. 4. Creation as the Work of the Spirit. Second series—5. Intellectual man as capable of knowing the order of truth in creation. 6. Moral man as subject to Divine order and moral law. The Fall intervenes with its disastrous

results. Into creation, as the New Creation, there is the Revelation of Christ as 5 and 6, that is as the perfect Man in truth and righteousness, the substitute for man, as Adam. 7. The Redeemer from sin. 8. The Sacrifice for sin, accepted in the heavens, as proved by His Resurrection and Ascension into glory. The third series—9. The Spirit of Christ. 10. The Spirit in men as the new creation in Christ. 11. The spiritual regeneration in men in intellectual order by the Spirit in truth. 12. The renewal to the spiritual likeness of Christ by the Spirit. This is the four-fold unity and harmony in creation as in Nature ; in the constitution of man ; and it is the Revelation of the Love of God as Divine Love ; but the creature has not been developed to know and understand the creation, or the Creator, thus it is necessary to wait for the fuller revelation of redemption, to discern the unity and harmony that is in creation.

V. It has been in the intellectual realm of thought that throughout the ages men have specially failed to find unity and harmony. Philosophers and arithmeticians have been unable to place this number in such a way as to deduce from it unity and harmony ; it has been an intellectual puzzle, and it seems to remain so to the present time. Can there be a unity and harmony in this number or, in what the number represents as the intellect of man ? Is it that the number is out of harmony with its environment ; or that the intellect, by its self-assertion, in pursuit of knowledge of good and evil, has failed to find the way of truth by which there is unity and harmony ? These are the questions that seem to lie at the root of this strange number. There is in it, 2, the ideal, and 3, the spirit ; and thus it may be conceived that the spirit of man seeks after the ideal to try to find it. Apart from Nos. 2 and 3, the intellect represents 1, God, and 4, Creation ; but these, as equivalents, are not to be used for intellectual knowledge. Man, as intellectual, has looked out upon nature, and the puzzle for the intellect has always been in what way it could put in order all knowledge, that of good and also of evil. It will be seen that this attitude of the intellect is self-assertive, it is self-centred ; and it is to be feared that this is the intellectual position through all past ages. The latest exhibition of intellectualism, as expressed in agnosticism, is not an exception to this rule ; in fact it may be said to be the most complete representation of this truth, because, on the one hand, agnosticism claims to be in sympathy with true science ; and true science being the light of

truth, it follows that agnosticism is, in a unique sense, as light and darkness. If these symbols are understood they express what is so concise in the first day of creation as light and darkness ; it is the light of scientific truth that may be discerned, and the darkness inscrutable that is in the Unknowable, and all that this term represents. The intellect of man as self-centred and as self-assertive, is doomed to failure ; it is the power for order not for life ; it can only discern the half, it may be less than the half of what is true, right and good, thus it follows that the intellect requires to be born again into the spiritual realm of truth ; and what is of supreme importance, before it can work for unity and harmony, it must be able to consider all thoughts from the true stand-point, that is of God and unity, as revealed by the law of development and method of Christ. As matter of fact this is to say to intellectual men, whose glory is in their intellect, what Christ said to Nicodemus, "Ye must be born again" (or from above), and, "except a man be born again, he cannot see the Kingdom of God." It may not be very easy to understand this strange statement ; thus it will be well to give the matter a little careful consideration in the light of scientific truth.

It is well known that scientific men glory in what they conceive to be the inductive method of thought ; and their glorying is not in vain, for by it they have done good work, and they have become the leaders of men in profitable fields of thought. There is no fault to be found with the method of thought ; but if it is doomed to failure because it deals with scientific order only, thus leaving half of the universe in darkness, then is it not plain that unity and harmony is not to be found by man intellectually ? This is the position of all agnostic thinkers ; it is being asserted by themselves that the paralysed hand of death is upon them, and that they do not see any way of escape out of the darkness by which they are surrounded. Is it the matter of fact that agnostic scientists have been making a mistake in the past ; and that they have begun to build upon the wrong foundations ? This would be serious if it could be proved to be true ; and there is at least the shadow of a doubt that they do not quite understand their own position. The question raised here is not of the inductive order of science, which is assumed to be true and right ; it is what underlies science, that out of which possible science has been developed. Science may claim that it begins with electricity and ether, fire-mist and elements of matter and that the order of evolution is

onward to the ethical man as perfect in the knowledge of the order that is in the universe ; but, as already suggested, this will not lead to unity and harmony of thought, only to light and darkness and what these represent. This order of thought is naturalistic, and those who follow it seem to have given up the hope that they can by any means reach different results. The suggestion to be made here is that scientists are making a mistake, it may not be as related to nature, but as related to the law of development in themselves ; and for them, as true thinkers, this may be even of greater importance than the law of evolution in nature. It is one thing for them to study the becoming of nature ; but it is not the same as to study the becoming of what is spiritual in themselves. Nature is one book with its unity and harmonies ; the soul of man is another book, and it also has its unity and its harmonies. The book of nature is practically transfigured, it has now become a spiritual book for spiritual men ; the book of man's soul is always spiritual ; in fact it is rooted in the spiritual and thus it will not be subject to the natural. The grievous mistake of agnostic scientists seems to begin here ; science, as imperfect, sets up a naturalistic standard from the agnostic intellectual standpoint, and in doing so it overrides the spiritual in the soul, as attained by the law of development. In other words it was not science, or the intellect, that began to build the home in the soul ; it was faith, in the spirit, by the senses and things sensuous, by intuitions and attainments, that laid the foundations within the veil of the mind. There was in the soul, even at this first stage of being, a reality or noumena ; and that spirit lived faith, even though it did not understand what faith meant. In other words man is a spiritual being at the very root of his nature ; and it is permissible for him to believe that whatever God is as Being that also is man in his being ; and it would seem that the whole tendency of modern thought is to confirm this conception. This is the ultimate thought as to man's being ; there follows, in due order, development, the sensuous signs, images, thoughts, ideas, words, and all these are as phenomena, as experience, and as hope for the future. Faith buds forth into hope in the soul and the result is patient inquiry, empiric theories and conceptions, it may be even philosophies and theologies, reasoned processes of thought about experience and knowledge. Further, if a man could know and understand the structure of his own soul, it may fairly be assumed to be true that he would not find it to be in

a state of chaos but an ordered cosmos ; indeed it is here that spiritual mystery finds its home ; it is in the soul where love should reign, and thus if man knew the secret of spiritual polarisation he would find the soul a true cosmos, as a great work of the Spirit. This is that fourth stage of development conceived to be the work of the Spirit of God in creation ; it is where there is in man an automatism, not a conscious cognizance of that work on the part of the creature. This truth has been explained in several ways as following the law of development, in God, in nature, in man, and in revelation, and in thus thinking about the intellect of man and science the same truth holds good ; it is at this stage that science becomes observant and cognizant, of the realm of truth at its disposal, as an inheritance from the past. Science, the intellect of man did not create this precious inheritance ; the heir has come of age, and the problem he has to solve is the use he can make of this heritage ; how he will relate its contents in scientific order ; and in what way this internal soul inheritance may be correlated with the external world, and with Revelation ; because, as can be seen, these have been intertwined in the past in what constitutes the mind, or soul. If then this is the true law of development in man, it must follow that agnostic science has entirely failed to recognise the true relation of science to nature, or to the soul of man ; there has been the vague assumption that, in some sense or other, science has done something very wonderful ; if it has not created nature, or the soul, it has in some way re-created them, and the glory of this work is to be attributed to science. The position when definitely studied takes a different appearance ; it is that science has not had any part in the work of nature, or of the formation of the soul as it is organised ; these are the work of the Spirit, and what man has done in the past to reveal the glory of the human intellect may be traced in empiric philosophies, and theologies, in which unity and harmony of thought are not to be found. But agnostic scientists may be inclined to say that this argument does not apply to them because they have renounced empiricism and hold to the inductive method of study ; and that it is by this means that they have made their great discoveries. Even here it may fairly be assumed that the agnostic scientist fails to understand the true position ; and it may be claimed for the fathers and masters in science that they would not for a moment lay claim to the glory that agnostic scientists would thrust upon them. Would Copernicus, Galileo,

Newton, Faraday, and many others, take up such a position ? Assuredly not ; their testimony would be that their lines of thought were at the first wrong, incorrect ; that they were led to doubt what other men conceived to be infallibly true ; that new rays of light dawned upon their souls as they considered the wonderful works of God ; and that by following these lines they were led by the Spirit of Truth to find out true lines of thought. It pleased God, by His Spirit, to bestow the light of truth upon such men ; they followed the light that dawned upon them, and the result is, in one sense, very wonderful, because what men find is that they are thinking the thoughts of God as they ought to think them ; whilst those who are guided by experience and empiricism, cannot say so, because they are still groping in the darkness, trying to find those truths which lead to unity and harmony in the universe.

If this line of thought is carefully studied, it will be seen that agnostic science and empiric reasoning, require to begin their operations at the spiritual stand-point, in harmony with the law of development ; this is not where reason begins to relate, condition, and set in order, but far back in the history of revelation, of man and of nature ; and this is very close to the footstool of God ; where being and becoming are beginning to be discerned. In fact, the thoughts of the apostle that without Faith it is impossible to find, know, or please God, are true ; faith is the atmosphere in which the souls of men live ; without faith men cannot live ; thus the strange phenomena that men have observed, of men living, moving and having their being in God ; whilst at the same time they were asserting that they were living separated from God, and that to them He is the Unknowable. The whole line of thought is chaotic ; it is not in harmony with reason, and it is contrary to true science. It is time for men to understand that their self-centred and self-asserting conceptions are of no value ; they are not creators of creation, they can only become interpreters of order and law. Their misconceptions do not alter facts ; their blindness does not cause darkness ; they are in a false position, and the sooner they understand this the better for themselves and for their scholars. The latest conceptions by the intellect do not fall into an agnostic order of thought ; they tend to declare that to science all is spiritual, because what is known and related in thought is order and law ; and order and law are like the sun rays as they diverge from the cloud ; they

come from Christ the Sun of Truth ; they are like light and the spectrum, and behind every line of force, or ray of light, there is God the Source of all Being. It is God in Christ that is centre and circumference ; and men are as magnetised rays of light specially endowed with reason and wisdom that they may think, know, understand, and obey the Will, the Laws of God. Strip the agnostic, or any other man, naked to the bare spirit, and what is he ? The work of the Spirit, in the image of Christ. But, intellectually, is he not a god ? What kind of god is this whose history for at least 6,000 years is that of perverse imaginings and wicked deeds ; and it is only at this stage of development that he is being awakened to scientific truth and Divine wisdom ? Perhaps it is time to stop this analysis of man and of his intellectual glorying ; in fact, if the analysis goes much deeper, it may tend to destruction rather than to edification and blessing. This is like the horrible pit and the miry clay ; what men need here is to find Christ as their Rock ; to see the way of truth, and to have their way made plain and their goings established in the truth.

It may be assumed that there is a possible unity and harmony in this fifth realm of thought, only it is not where agnostic thinkers supposed they had found it ; but away back in the very heart of God where all unity is to be found. It is Christ once more that has been set at nought of earthly builders ; they rejected Him as Foundation, and, ere a generation has passed away He is seen to be the Chief Corner Stone. Without Him builders build in vain ; without Him they cannot build at all ; therefore, how careful ought men to be in this matter of building ; they cannot lay foundations and they cannot raise universal temples ; thus if men can only find the Ideal and reconstruct themselves, by the aid of the Spirit, in His likeness, this seems to be the work to which they are called at the present time. Intellectual unity is in God ; in man it is as light and darkness, a duality, truth and error. The way to unity is by faith in God, even as by the faith of a very little child ; unity and harmony can be traced by the way of faith, hope, patience and love, and all these graces are the gifts of the Spirit in all the experiences of life. In due time, the man is called to co-operate with the Spirit so that scientific knowledge and Divine wisdom may be attained ; and it is this vision of truth that is dawning upon men, ready to burst upon them with Divine glory, as soon as they are able to perceive, receive and conceive, the true thoughts of God in their unity and harmony.

VI. It can be seen that this problem of unity and harmony is most difficult to study in the fifth, the intellectual realm of thought ; this is found to be so for several reasons, and perhaps the most serious of all is to be found in this, that it is the power that is reason, critic, and judge, that is being judged ; he is being called upon to analyse his own being and works, his assumptions, presumptions and limitations. The Lord and Master, Christ, has called this unfaithful servant to account for his stewardship and service ; and it is seen that he has not been faithful to the trust he received ; he has not placed, and kept, the house in order, and thus during the period of his regnancy the record is one of wrong-doing, of strife, hatred, war, anarchy and demoralisation. His duties were to attend to the order of the house, and to keep all the servants in their places ; but, instead of doing this there has been revolt against Divine order, moral law has been trodden under foot ; and thus where the Divine Will ought to have been recognised the will of the usurper has been supreme and God has been dishonoured. The heir of this house is man in the image of God ; but the heir has been like a slave in the home and the lordly intellect has been supreme. What the servant was entrusted with was all kinds of phenomena, the ever changing things, to place them in their order ; what the heir, the man was called to do was to learn the Will of God as law, in love, and to conform to that law in all things. The servant has brought about ignorance, and anarchy ; and thus the man as heir was found unfit to overthrow the evil servant and unable to understand the Divine message of salvation as from age to age it was being revealed to men. It is not unusual to find clever men reasoning cleverly ; and even declaring how much better the work of salvation could have been carried forward if their conceptions had been in operation. They seem to assume that at any time in history, any man could have been divinely taught—and through him all men—the way of salvation as fully revealed to men by Christ ; and, that men would have received the Divine Message and obeyed it. Why not the revelation of Christ at the very beginning, and thus prevention of all the evil in history ? Why not a full revelation in Enoch, Abraham, Moses, David, or Isaiah ? The answer to such conceptions is the study of the law of development ; the great problem of good and evil ; the unfitness of men to receive new truths ; and their rejection of truths revealed to them. If the Bible is studied in the light of the law of development it will be

found that each new departure is more than the people could, or would, receive ; the type is beyond them, and thus the ever-recurring falls of the people of God to be found in history. The Christian Dispensation is the fullest example of this truth ; the Christ has been ever before men, and yet after nearly twenty centuries they are only beginning to realise that they have not comprehended Christ, and do not do so at the present day. It matters not how men try to study this problem of the success of evil over good, they always find a devil of some kind at the heart of it ; and that devil is far too clever for selfish, self-asserting, self-glorying men ; they are his tools beguiled and blind ; and, in the dark world in which they live, they follow him as if he were an angel of light. The sad thing is that men do partly know what is true, right and good, and yet for foolish, or base, reasons, they turn from the good to find evil ; they leave God and the Father's Home to find their companions among thieves and murderers ; they look for pleasure and find pain ; for a palace to dwell in, and the end is the swine trough. Men may try to find somewhere a vision of mankind as growing good, and as improving their condition ; but, apart from the grace and mercy of God, there is really no hope, there never has been, and never will be. It is utterly useless to cherish such visions of the night ; so long as the devil, self, agnosticism, rationalism, or any other form of earth power, reigns supreme, and men bow down to such powers, they are doomed to failure ; they cannot do anything else but fail, because at the very heart of all their thoughts and purposes there is spiritual dia-magnetism, disease, disorder, disorganisation and death.

This is the reason why in past ages there has not been any unity or harmony in mankind ; the race has been divided and distracted their thoughts and words have been confounded ; they would build monuments that would reach the heavens, and their failure has been complete. What then can men do to recover themselves from this hateful, miserable condition, so that they may think truly and build righteously ? There is only one answer possible ; they must return from their diverse ways ; they must confess that they have been prodigals and evil-doers ; they must be prepared to seek the Father's Home and to do the Father's will. They have to return to that point from whence in their folly they wandered away ; there they will find Christ waiting to be gracious and merciful, willing to pardon and bless ; and, all the blessings

of the Heavens are in Him, for all men, of all nations, to the uttermost ends of the earth. There never can be unity and harmony among men, as fallen, apart from Christ ; thus in a true sense, Christ is the Way to unity ; He is the Truth of all harmony ; and, He is the Life of all that lives in God. What men are called to realise is this humbling truth, that they are not men, and never can be men, moral, true, righteous and good, of themselves ; the thing is impossible, it is not in them ; they are degraded and below the Divine standard ; and, just as water will not rise above its own level, no more can men rise above what they are, unless they receive that Divine Power of Grace that possesses the dynamic of the Heavens. It is time to have done with all humanistic ideals ; they are false and proved to be so ; they are the wiles of the devil to catch silly souls ; they are foolishness, and science and Divine wisdom declare them to be so. The devil, by selfish men, suggests all kinds of means by which they may make themselves wise, great and powerful ; but all this means jealousy, suspicion, hatred, war, murder, disease, disorder, death and disintegration. On the other hand, Christ, the Man, the Source of unity and harmony, has told men plainly that all these work for evil, and that what is required is oneness with Himself in the Spirit, so that in, by, and through, Him, they may return to God in Grace and Truth, in kinship and love, and by this means attain to the likeness of God, to manhood, to the image of Christ, and to moral unity and harmony.

VII. As pointed out, in various ways, this evil spirit of disunity and want of harmony is traceable to the fallen state of mankind ; intellectually he has been living in a world of darkness, and morally his condition has been that of night, and all that these terms represent. To expect that men walking in the darkness, in the night, would truly understand their position is not to be expected ; but what may reasonably be looked for is, that men enlightened by the Divine Light of Truth will not deliberately choose to walk in the darkness and call it light, and to call night day. This seems to be the crisis that has come to men through science ; it is as God's Light to reveal truth ; and, men have to study the subjects that are advancing to meet them for all that they are worth. If they do so worthily it will be to them even what Mahanaim was to Jacob ; the angels of God will be their companions ; the hosts of Heaven, and of the wanderers, will join in sweet fellowship, and such a return under such conditions will

be the means of blessing for mankind. It is necessary to realise this truth that the welcoming angels are not enemies, but dear friends : true men have been separated from the angels through their own folly, but it is the Lord's friends that are coming and they are coming for peace, so that there may be unity and harmony in the House of God. It is not necessary here to dwell upon the lack of unity and harmony in mankind, as traced by the law of development ; the Fall may be from nature, as at the first ; it may be at any stage of development in history as carnal, or as spiritual ; the fact is ever the same, it is that man wilful and perverse has fallen ; has lost the spirit of unity and harmony ; has become a spiritual chaos, and thus the return to God, and to unity, can only come through Christ, the Man, and the Son of God. This means the Revelation of the realm of Grace ; it is the story that is found in the Bible ; it is the ministry of peace and reconciliation ; it is the breaking down of all divisions and differences ; it is Truth, Light, Life, and Love, from Heaven, in the Heavens upon the Earth ; thus Christ is the Source of this new Unity in the Spirit ; and this is why it is so important for men to keep the unity of the spirit in the bonds of peace and love, because what is contrary in spirit works for disunion, schism and strife. Christ is this spiritual bond of union by His Spirit ; there is no other centre of union and communion ; and, if men will maintain that any other spiritual source of union exists, by this very fact they become veritable schismatics ; they dishonour their Lord and Saviour ; they set up human intellectual ideals to be worshipped and become perverted spiritual idolaters. In this spiritual realm of grace, this new development, what seems actually to take place is this : What God is conceived to be as Ultimate, and Reality, in the natural and in the carnal, that Christ becomes in the realm of Grace that is spiritual ; He becomes Ultimate and Real, as Grace ; thus all that can be conceived as Grace, Blessing, Love, every good, is in Christ, and from Him ; and, it is useless for men to attempt to go beyond Christ, as Ultimate, in His Own realm of Grace. The Ideal in the natural becomes the Real in the spiritual : God is in Christ reconciling the world unto Himself, and, the onward order of development, as found in the Bible is that of Father, Son, and Holy Spirit. This thought requires very careful consideration ; not for wrangling discussion ; it arises out of the law of development ; there is analogy and likeness ; the carnal is like the natural and the order is similar ; but when the spiritual

is reached, then it seems to be necessary that men should be aroused to the fact ; thus from henceforth men are to be more careful as to their thoughts and words, and piercing through all forms, they are to apprehend what is spiritual, as separate from the natural and the carnal. This is the attitude of Paul when he declared that although he had known Christ after the flesh, for the future such a form of knowledge would be out of place ; it is the Christ in the Spirit that is the Reality of all true knowledge, and the Christ of form and of flesh, as phenomena, have passed away from the vision of spiritual thinkers. This is not an easy lesson to learn ; yet, there it is ; in the spiritual realm of Grace, in which men live, Christ is represented as taking the place of God in Grace ; in the Old Testament He is to be conceived as preparing the way by the law of development for the coming of the spiritual ; when the time is fully come for the spiritual to be made manifest, then the Revelation is Jesus Christ, the Son ; and, when Christ has ascended into glory then it is the Spirit of Christ that reveals Christ by those men who had been prepared for the great spiritual mission of Grace to, and in, mankind. What men are called to consider here is not the spiritual mystery in Christ, this they cannot reason about ; this is the new spiritual Divine Unity ; but, this they may consider, Is such a Revelation, consistent with nature ; with man's being ; and, is the Bible, as a whole, in harmony with this fundamental order of thought that is now being recognised by Divine wisdom and science ? If this line of thought is true, then what men will find here is a deeper realm of spiritual truth than any they have yet contemplated ; their ideals may require to be changed ; the natural, the carnal, and the spiritual, will require to be carefully studied, each in its own order ; it is the spiritual that will reconcile all things, and all thoughts, thus bringing peace to men, and unity and harmony, union and communion, in the Spirit, to the universe of God.

VIII. This process of reasoning, according to the method of Christ, in the search after unity and harmony of thought, has led step by step to the conception of Christ as the Ideal in creation, the Life of all that lives ; but in the New Creation there is a new Revelation, and the Ideal has become, for salvation, the Real, the Ultimate, in the Kingdom of Grace. The proofs of these two conceptions as Ideal, and as Real, are not to be found in the reasonings of men by metaphysical assumptions of knowledge ; the truths are revealed to them, they are credible and worthy of

belief ; it is at their peril men reject them ; and if they are so foolish as to doubt or deny them, then they choose the darkness instead of the light, the night instead of the day, and having done so, it passes comprehension by what means they are to find their way back to God, truth and righteousness. This then is the root idea in philosophy and Divine wisdom ; there is an Ultimate at the root of all that becomes ; what the Ultimate is cannot be defined by the intellect of man : it is true, fact, reality, it cannot be doubted, and it must be believed to have existence. In this confession of faith agnostic and Christian believer are agreed ; they are at one, they are reconciled, and here peace reigns : in the strangest way possible they may be said to meet in the very heart of the heavens ; they are looking into each others faces ; they are beginning to wonder what they have been fighting about : why there has been so much ill-feeling, and what prevents their shaking hands and becoming heart-felt, steadfast friends ? Is there really anything serious that stands in the way of the frankest and fullest reconciliation ? If they are reconciled where there is unity, then how is it possible for them to cherish the spirit of strife where there is harmony in diversity ? Just as it is necessary to find spiritual thinkers who can understand what is meant by spiritual unity ; so it is required that scientists of every realm should become spiritual thinkers that they may come to recognise the spiritual harmonies that exist throughout all the diversities of what is natural, carnal and spiritual. Is it asking too much to bespeak a truce of God amongst all men who love truth for the Truth's sake, so that there may be the worthy consideration of this subject. It does not seem to be an impossible vision to suppose that the way of harmony may be found ; and, it is not asking too much from those who profess to love truth, that they be patient, and even kindly and pitiful toward each other, so that in the Spirit of Christ, the Lord of Truth, and the Master of all who obey the truth, they may prove themselves to be His true disciples. As the root idea in philosophy is belief in ultimate unity, so it may be said that the highest conceptions of science are universal harmony. It is not merely the knowledge of order as law in certain defined realms of thought, but that this harmony will be found to extend throughout the whole universe, following a similar order in the physical, psychical, moral and spiritual realms. It has been suggested that the method of Christ reveals this harmonious order ; and if this is found to be

correct, then it will not be possible for men to say that what they know is not consistent with what they believe ; they will be led much further, even to conceive the thought, not only that there has been revelation as to ultimates, and to relations, but that the latter is also a true revelation of what is the heart, mind, and Will of God as perceived by men. This is a conception of what Christ is to men as Ultimate wisdom, and as Scientific Truth ; and it is necessary for men to be patient in their studies in this spiritual realm so that they may find themselves in the true way to find the Truth, and the Life Eternal.

The special thought to be studied in this eighth stage is Christ, the Reality, the spiritual Power of God, as Life ; the analogy being that what Christ is conceived to be as Ideal Life in the natural realm, here He is made manifest as Spiritual Life in the spiritual world. In the natural, the conception is the chaos of matter as protoplasm ready to be transfigured into living organisms ; in the spiritual the thought is that of a spiritual chaos, and the Life in the Light of Truth and Love has appeared upon the earth among men. To put this subject in plain terms, man has fallen ; he is a hopeless ruin ; and it is out of that wreckage that Christ has to renew and reconstruct the Kingdom of God. Physical life gives forms to the thoughts, and it is legitimate to impart into the order of Grace and Sacrifice the conceptions of environment, heredity, the struggle for existence, the survival of the fittest, and other concepts ; and it will be found that in the spiritual, what is like, or similar, exists ; there is the earthly environment that is opposed to the heavenly, the heredity of the Adam ideal, the struggle for existence, the contest betwixt good and evil, the heavens and the earth, and the survival of what is spiritual because it is the fittest to carry out the Will of God by the Spirit. If then physical forms of thought are applied to the spiritual life in Christ, what the thinker may be able to discern under these forms is really what is conceived to be true in the spiritual terms of suffering and sacrifice. The life in the physical realm is like the life in the spiritual ; and the life in the spiritual is similar to life in the physical. The order of thought here is not greatly changed, there is a more perfect analogy, but the root fact is still the same, humanity was dead to God ; Christ became the new Source of Life to mankind ; the new creation is the result of His Life given to be the Life of the world ; and, of necessity,

the Seed of Life died to give life, and to give it more abundantly, so that the dead might live and become by heredity the life of His Life. This is the deep meaning of the thought of Christ when He said, " Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die it bringeth forth much fruit." That Seed is Christ, the ideal spiritual life ; it is as Jesus Christ that He is the fulfilment of all the past ; He is the Spiritual Seed of spiritual life and not until after His resurrection and Ascension into glory was the spiritual fully incarnated into the mass of humanity. It is a little difficult to keep clearly in view this thought that Genesis is as the germ of life in a seed ; that Israel and its history is as the carnal or psychical ; that Jesus Christ is the Seed produced in the earth, and that as Man, and Son of God, His life requires special study as the embodiment and incarnation of the Heavens. The stages V. and VI. are conceived to be the earthly seed-bed of the realm of grace and its environment ; VII. and VIII., Grace and Sacrifice, are the Man, Jesus Christ, the Son of God, in the Spirit ; thus as the lowest in the realm of the spiritual, the spiritual is seen as enshrouded in the form of His physical Body. This is the usual order followed by the law of development, and every recurring cycle of thought has to be studied with this thought kept in view. From what has been stated, if the law of development and the method of Christ is applied to the Bible, it will be seen that this becomes a somewhat complex subject to trace all unities and harmonies ; that is to say there is a unity in Christ as Grace, the Reality of the new spiritual creation ; but this lands the thinker in a pre-existing order of thought, the carnal that begins with the Lord God in Eden ; and, again in the natural as it is traced back to the beginning, to God, the Creator. The unity and harmony of the creation series is a germ seed, and not meant to be any more ; it is an ideal which men are to fill up, fulfil, and change into the real by science and divine wisdom. The unity and harmony of Genesis and Israel are fulfilled in Christ, as Seed and visible order ; and He is the Spiritual Epitome of all that they represent. Christ is the Unity of the realm of grace and of all suffering and sacrifice as Real and Ideal ; and the Spirit and the Spiritual dispensation will be the fulfilment of all that is in Christ as Seed. Here the great problem of suffering, evil, and sacrifice, is much extended : it is in Creation, the natural ; it is in the carnal, in psychical forms and thoughts ; it is in Christ as Man and Son of God in Epitome ;

and, it is in Christianity in all spiritual truth. All this is true as to these divisions ; but as spiritual truth, they may be said to be concentrated in Christ ; and thus it is only in, and by Him that men can be taught in what way fallen humanity has been restored from the fallen state, by Grace through Sacrifice ; and all this has to be studied, in due order, as science, with its harmonious relations, with the unity as Grace in Christ.

IX. and X. The thoughts that arise here seem to take this form : Man by the intellectual and moral powers he possessed could have developed, in due time into the scientific knowledge of the thoughts of God and the order of the universe ; and, concurrently with the attainment of knowledge, he would have been endowed with divine wisdom, and could have acted righteously in the fear and love of God. There was a Fall from this state, thus the man became spiritually demagnetised, lost that unity and harmony that exists in the Heavens ; and this has been and is still, his state and condition spiritually in God's sight ; that is, truly and according to the constitution of the universe. What the Adam type of man as moralist has been seeking after through all the ages has been his former inheritance in knowledge and in moral order ; what he would not understand was that the kingdom was taken from him and given to Christ for its regeneration and renewal ; and, as the elder brother and heir to the earthly inheritance, he has persisted in his claim to reign and rule upon the earth. Into this realm Christ came with the new spiritual order of Grace to restore unity and harmony ; but, as can be seen, every step of the way has been that of deadly struggle ; the fallen man would grip with all his powers the carnal and the earthly ; and it has been the dread of losing theregnancy over the visible, the carnal and the worldly, that has stirred up the spirit of enmity in the earth so that unity and harmony were not possible. The Divine Wisdom is found in this Revelation ; that in the teeth of the opposition of the world power, the flesh and its lusts, the devil and his wiles, Christ, by His Spirit has actually been building up a spiritual realm from the Fall in Eden to this day ; and it was where men conceived there was no power, wisdom or glory, that Christ was building for eternity. His great and glorious Kingdom of God, in Grace, Truth and Righteousness. What he permitted men to do was to prepare through suffering, sorrow and sacrifice, the material suitable for His husbandry or His living Temple ; then when

disintegrated from the world, and all its perverse organisations, there was the silent, all-powerful magnetism of the Heavens at work, and the result was the new life in the spiritual order. True men have thought that they have been in their earthly organisations the helpers of Christ in the great work ; but, whilst the Temple of God has been building, in the silence of the Heavens, by the Divine Power and Wisdom, they have been busy, wonderfully busy, with the scaffolding that did little more than hide from the eyes of men the glorious Palace of God in the Heavens. Men require to read and study the Bible from this standpoint ; the Kingdom of God is not what men have conceived it to be ; the foundation stone is laid in suffering and in sacrifice, and in murder of brother by brother ; it is Abel not Cain, Christ not Adam, that men have to study ; and until Christ is known, by His Spirit, men have failed, totally failed, to understand all that is involved in Him and has been developed throughout history.

This leads onward to the conception of the concentration of all history as in, or as correlated with, Christ. Take Christ out of history and it collapses, there is nothing in it but disease, disorder, disintegration and death. Because Christ lives, history lives ; He is the very Life at the root of history ; thus where He has been least known there has been little history ; but where His Spirit has been operative there history has been progressive, and there also, the world, the flesh and the devil have done their utmost to keep Christ unseen, or so to pervert His thoughts that they might be made subservient for worldly, fleshly, and devilish purposes. Herein surely, men may perceive the abundant grace, mercy, love, and wisdom of God in all gentleness and patience. Men have in their folly and madness been ever seeking for the best places where there was no pain, suffering, sorrow, or sacrifice, where they might reign in power and glory ; and, they could not see the Master, so patiently, gently moving from disciple to disciple, washing their feet, trying to move their hearts to sympathy and love, so that they might understand that the way of love, peace, unity and harmony could never come to men through ambition, self-seeking, jealousy, strife, or vain-glory. If men were but spiritually minded they would at once see the glory of the unity and harmony that is in Christ as Ideal, and as Life ; they would perceive His glory as the real revelation of God to sinful men for their salvation ; they would understand that the Man, Jesus Christ, is entirely unique in His Person. There is not one like Him ; and although

men with the keenest interest follow the footsteps of the Master, as Teacher, as Healer of disease, as Restorer of Order, as Resurrection from the dead, it is the agony in Gethsemane, the brutal arrest, the infamous trial, the crown of thorns, the heavy cross, the solemn words, and the awful silences upon the cross, that cannot be translated into human language. It is here that men are taught to feel their oneness with Christ in suffering and sacrifice ; that wicked men ought to suffer in this way is not unreasonable : this is what is due to them for their deeds ; but that He should thus suffer at the hands of wicked men is outrageous. This is the contrast of the heavens and the earth ; it is the heavens that suffer and are sacrificed, and the earth in its madness is found putting to a shameful death the One who is the Life and glory of the universe. It is useless to theorise about this awful tragedy and to try to construe doctrines and dogmas to explain the facts ; it seems almost inhuman that men should in cold blood wrangle with each other about symbol thoughts, when before their very eyes, the Christ is being led forth to the cursed death of the Cross by His and their own brethren, and they are in the procession seeing all that is being done. This is how the Spirit of Christ reveals Christ at all times to the individual soul ; the language of experience is not a dogma ; it breaks out of the heart in its anguish, and the cry is “ He loved me, and gave Himself up to death for me.” It is in His death, self-renunciation, that a man finds life ; and from that experience there follows spiritual unity in life ; it is Christ that lives in the man ; he has been redeemed from the power of the world, saved from fleshly lusts that war within the soul, and delivered from the snares of the devil ; and when tempted to forget these experiences, and there is the risk of turning away from Christ, is there not present the post-resurrection vision of the Risen Christ with the pierced side and the nail-prints in hands and feet ? In the Spirit all these things are ideals ; that is to say it is the Christ that is Life and Truth ; it is the Christ that lived and died ; and that the Christ ever lives, can only be understood by men that are being saved. He is the Objective Reality ; the Spirit translates the Reality into the Ideal, as the Divine Sacrifice for sin, for salvation ; the spirit perceives, receives, conceives all that is in the ideal, in plan, purpose, and design ; all these thoughts are translated by words, and forms into the soul of man, and this becomes the new creation in Christ. The conception here is that what the Spirit involves in the soul is not

a partial or incomplete Christ ; this is truly the most marvellous spiritual biological truth conceivable by man ; it is the Christ, as the hope of glory ; it is the babe ready to be born, and in this babe there is all the mystery of all the ages, in a perfect unity, and in harmony with all the wonderful works of God. Had not science given to men a pre-vision of this truth in biology, they would never have conceived such a thought as this ; possibly they would not have dared to use it to illustrate the spiritual life in Christ ; but when the biological vision of truth, has been seen, and transfigured, it is instinctively felt that this is not merely the explanation as to the life in Christ, biology has become the hand that points direct to Christ, for He is its Source and Cause as Life, and apart from Him men would never have had a science of biology, or found any way by which they might discover the mysteries of the development of life. There are wonderful visions of truth in physical life as revealed by the way of science and evolution ; they reveal the glory of God to spiritual men who can trace the work of the Spirit in this realm ; but, it is the spiritual revelation of life in Christ as made manifest in spiritual development, that is marvellous beyond measure. It is this vision of truth that men seek after in heaven and earth, and, returning with humbled hearts and lowly minds from their anxious quest and long pilgrimage in the desert, they are astonished to find that what they have been searching for is not to be found by them in the heavens, or in the earth, but in their own souls, in a spiritual unity that is divine, and in spiritual sciences that are found to be in perfect harmony with the Will of God.

XI.—XII. The line of thought that has been followed here becomes specially interesting when the thoughts are turned back upon that darkness and night, out of which men are being delivered. They have been wandering in the Desert guided by the Light from heaven ; and yet they have not seen their Guide, neither have they understood His mission to sinful men. They have been studying signs and symbols ; trying to spiritualise their experiences, and all the time the Spirit of Truth has been revealing truth to men as they have been able to receive those truths that are spiritual and divine. The Rock and the Water, the Bread and the Raiment, have ever been in the midst ; and men knew not that the heavens were in, and around, them ; and, that it was their dia-magnetic spiritual blindness that prevented them from seeing things as they really exist. The atmosphere in which

they have lived is that of Divine Grace ; their life has been that of Divine suffering and sacrifice ; they have been sustained by the Water of Life from the Stricken Rock, and it is now time for men to begin to read the records, in their own souls, and thus join with Moses, the servant of God, in rehearsing all the wonderful works of God for the salvation of His people. As the Redemption from Egypt and the Desert life give psychical form to what is carnal, so there is an analogous spiritual realm of thought for spiritual students ; and they do well to study such analogies, because, it is through these that they come to understand what the Bible truly reveals. In this realm of thought the assumption is now made that there is fitness to consider spiritual unity and harmony ; the position is somewhat strange ; it is not objective-signs and symbols that are studied ; neither is it groping in the darkness of the soul after empiric theories ; such things lie in the shadows of the past ; there is positive light of truth as order and law ; and thus the attempt has to be made to try to sketch the outlines of what can be seen from the vantage ground that has been reached. In past stages of development the unities and harmonies have been pointed out, thus the way that has been travelled can be traced ; but here the spiritual intellect, and moral nature-of man, as rising to spiritual manhood, has to be recognised, thus the greatness of the vision can be perceived. In natural manhood the vision is that of ruin ; in Christ, as Grace and Sacrifice, the new creation, as power and life, is revealed ; in the Spirit and the Works of the Spirit the soul is involved ; and, here in scientific study and wisdom, as the means of development into manhood, there is preparation for the survey of what is Divine wisdom. The spiritual seed has been conceived in the womb ; the child has been born ; there has been training and schooling ; and now, what can men see, and what can they comprehend, and understand, as to the meaning of all these things ?

What men desire to see is the vision of the unity and harmony that exists throughout the universe of God ; and, to be able to say that God is the Source and First Cause of all being and becoming ; that Christ is the Ideal and Archetype of all that has been manifested, its very Life ; that the Spirit of God is the Spirit of Christ in all Wisdom ; and, that the Creation, as the Work of the Spirit is the real manifestation of all that is in Christ as Ideal. These are spiritual conceptions which, in their nature, are metaphysical ; yet they underlie all that men can know, and, what

they do know, by experience, is the sensuous relations of what is believed. To know true thoughts, in their true relations, is to know scientific truth ; and this form of truth is the Divine order in the universe. About the Fall of man as a fact, little is known through history ; but what men may assert to be true knowledge is that man, in his impatience, through desire, ambition and perversity in wishing to know both good and evil, did not wait to be divinely taught the way of life, but with a self-asserting, selfish spirit, did what was known to be wrong before he had sufficient moral experience to fully understand the grave consequences of thus despising the will of God, and of doing what was pleasant and desirous for self. Through this action the primal laws of the fear and love of God were broken ; and from that time man became spiritually dia-magnetic to God and good, and to the universe of the life that is blessed. It is out of this condition, as related to man, that the present order of revelation or of development, is made manifest ; and, the Bible is that Revelation of Truth from God to man with these special objects in view, regeneration in Christ by the Spirit, the redemption of men from evil powers, salvation from sin, the resurrection from the death that followed sin, and the restoration to God through Grace and Sacrifice to the life eternal in glory that is in Christ. Men call this the Eternal Purpose of God in Christ ; what they do know is that the Bible is God's Word to men for their salvation, thus it is of the highest importance that they should seek to know and understand what that Word really means.

This Revelation in the light of science and Divine wisdom may be studied in various ways ; as by dispensations ; by the method of Christ ; by the work of the Spirit ; or as the Kingdom of God ; and all these methods will be found profitable by the student who is a seeker after truth, and who desires to know the unity and harmony of the Kingdom of God. As dispensations of Grace, it is reasonable and right to begin with the unique revelation that is given of Creation. As matter of historic order this may precede the Fall ; but, it is a revelation to fallen men ; as studied by the method of Christ it is the living germ of history, and, it is the key to Genesis, to the Bible and to universal thought. The story of Creation is not that of physical science as understood by men ; it is a spiritual creation of God, and it is to be rightly interpreted by men when they become spiritual, and are prepared to understand the thoughts of God in their Divine order. As the Creation

story is germ and key for all revelation, so Genesis, as a book, is germ and key for all history ; but specially for the history that is contained in the Bible. It is the Heavens and the Earth and their conflicts that is the theme of the Book ; and that history is divided into generations which require careful study in the light of the Creation story and of history. From Abraham to Christ is the Dispensation that follows that of Adam and Noah ; and Christ fulfils all the past in these, and brings in what is known as the Spiritual Dispensation. There is the conception of another Dispensation ; it is conceived under the form of the millennial glory ; the meaning being that Christ will reign in Truth, Righteousness and Peace ; and that men will know, love and serve Him as their Saviour, Lord and King. The unity in Creation is God, and the harmony the Work of the Spirit. The unity in Genesis finds its centre in Abraham the father of the faithful ; in him the past finds its unity and harmony, and from him there radiates forth the light of truth, with all its diverse harmonies in the Commonwealth and nation of Israel. It is in Abraham that the fourth series of generations find their centre as in the image of the Divine Father ; it is in Christ that the eighth series reveals the Son of the Father in Grace and Truth ; and, it is from the ninth to the twelfth series that the Spirit reveals Christ in men for their full and perfect salvation in Him. It is necessary to remember in this study that there are not only involutions of divine thought, there are also new beginnings at definite stages ; and, that the new order, or dispensation, always finds its root hold in the pre-existing series. Thus the Heavens and the Earth are linked with the creation story ; the life of Abraham and Israel are linked with Ur of the Chaldees ; Moses and the Exodus with Abraham ; Christ with the Kingdom of Israel, Isaiah, the captivity and the Restoration ; and, the Spirit with the four Gospels that contain the story of the Life of Christ. The Bible Revelation as a whole is a great Ideal Word of God, and it may be said to cover all history ; only it may be conceived that Christ fulfilled the Ideal as found in Genesis and in Israel, and constituted them to be true and real in Himself. The Ideal in Christ is found in the Gospels, Epistles, and the Book of Revelation ; and this ideal is fulfilled, made real in, and by, the Spirit in the history of Christendom ; but, the fulfilment is not in men, or Churches, it is in the Spirit, in spiritual scientific conceptions, and in divine wisdom. In thus elevating science as the companion of divine wisdom it is not to be understood that the

physical sciences are specially referred to as the means of guiding men to divine wisdom and to that unity and harmony in the universe as conceived to exist. If this subject is carefully considered what men will discern is that the physical sciences are the least, and the lowest, among their brethren ; they represent the two first stages in the order of development ; they are not lords in the divine heritage ; and they do not possess any special authority, to speak for other sciences or to rule over them. What they have done, as the servants of Truth, has been of great value ; they have given to men visible, and intellectual signs and symbols, scientific forms of thought in the transfigured physical world of thought. The Lord and Master has been pleased to use them in this honourable service ; but where some of them seem to have made a mistake has been in arrogating the honour and the glory of their service to men, forgetting that only as taught by Christ, and the Spirit of Truth, have they been able to discover scientific truth. The spiritual position of the physical sciences is not the highest : it is like spiritual childhood ; it is that of letters, signs and forms : the children are at school, intent upon their visible, physical, objective lessons ; and there lies before them the psychical realm that is subjective ; the intellectual world that is all inclusive as to order in related thoughts ; the great moral world of obligation, duty and love ; the awful chaos of sin, disease, disorder, disintegration and death ; the heavenly Kingdom of Grace ; the strange world of suffering and sacrifice ; the Divine illumination of the Spirit in Wisdom ; the incarnation of the Spiritual creation in Christ ; the spiritual scientific order of the universe as traced by the method of Christ ; and, when all these have been attained, then, but not till then, will there be spiritual manhood, likeness to Christ, and the image of God. What men are called upon to remember is not their great attainments in science, literature, art, theology, or philosophy ; but, that they have been called to return to the home of their childhood ; to the simple lessons of experience ; to shut out from view the dark episode of the Desert life with all its empiric theorising, and, as children, to begin anew to study the Word and the Works of God from the right standpoint that is, of faith in God, and under the wise and careful tuition of the angel spirit of science, who, as a master of truth in Israel, is able to guide all docile, earnest, thoughtful students in the right way to attain true knowledge. From henceforth it will be well for men if they are satisfied with the knowledge of good ;

that is of scientific truth as the will of God, as His laws revealed to men ; as for evil, disease, disorder, and death; they are as bogs and miry places, where men can find no solid foundation on which to rest their feet ; chaos, where there is no order ; darkness, where there is no pure light of truth, and the charnel house of the grave where corruption has reigned supreme. All these are negations of good ; perversions of truth out of which the Life of God has ebbed away ; they are as Maya, and Nehushtan, under the curse, therefore let them be accursed, and cast out into the outer darkness seeing that they have set themselves up in the spirit of rebellion, of insanity, against God, the Good, the Gracious Giver of all blessings.

A word may be uttered in connection with this important subject as to the unity and harmony of the universe in God, as revealed to men in the Bible, and in the Word of His Grace, to sinful men who love truth ; who would be students of the truth as it is found in Christ, as revealed by His Spirit. It is plain enough that a great revolution in thought has taken place ; the thinkers in the world of agnostic philosophy, and of the physical sciences, have been the means of bringing about a great change, even a far greater change than they conceived possible ; they would have given to men limitations of thought as in the Unknowable, and First Principles ; in conservation and correlation, and in evolution, which could not be admitted by spiritual men. They would have killed the spiritual, taken away from men the atmosphere of freedom and liberty of thought, and reduced them to a mechanical bondage of dead nature that would have been intolerable. How freemen, who loved the truth, could have favoured such an hypothesis passes comprehension ; their heads paralysed their hearts ; they lost the light of Life ; and, if they had been permitted to follow their own thoughts, they would have petrified themselves and been lost in a materialistic mechanism. It would appear as if this line of thought is going out of fashion ; men do not find that the hypothesis is workable ; there is something wrong with the machinery, and thus the spiritual is found necessary ; in fact, it is the spiritual not the material and the mechanical that men require. What is required by men is that they turn away from a vague, indefinable Unknowable, and a mechanical law of evolution, and accept as fact, that cannot be doubted by intelligent creatures, that God is Being, the First Cause of all being. This truth may be accepted, or it may be rejected ; but it is not so much an intellectual question as one of spiritual attitude ; and,

assuredly it is far more difficult to be an intelligent agnostic than to be a believer in God. An agnostic thinker seems to be a kind of anachronism ; he is like a poised magnet that has been demagnetised by earthly influences ; thus he has lost the universal affinities and has settled down to a kind of self-centred polarity that is personal and natural. The more this kind of creature is studied the less true, good and noble he appears to be ; and, it is not possible to perceive in what way, from such a position, this child of nature is going to develop into true manhood. If the position is a false one to begin with, how is it possible that out of what is wrong there is to arise what is true and right, what will give to men unity and harmony for all their thoughts ? The student of truth and righteousness must try to place himself in a true position to see what has been revealed to men in Nature, Man, and the Bible ; and, this true position, it would appear, is the Bible, as studied by the method of Christ, and from this stand-point to try to unify and harmonise true knowledge. Is it correct to say that the study of mankind by man for this end in the past has been a failure, as proved by all kinds of philosophic systems of thought, in which there is neither unity nor harmony ? Is it also to be conceived that a natural agnostic philosophy, aided by the physical sciences of Nature, has been a similar failure ; and, that the two systems of thought cannot unite and fall into a harmonious order of thought ? If this is true then what men require to do is to fall back upon the Bible as the Revelation of truth from God, and, from this spiritual stand-point study the Word of God in the light of the method of Christ, as guided by His Spirit of truth. What this means has been pointed out in varied ways ; it may be useful to try to express these thoughts in a different form, with the hope that this may be helpful to those who are interested in such subjects.

The form that may be used is that of the kaleidoscope, which, as it is turned, ever gives to the observer new and varied combinations of that which is observed. The man is in the light, the instrument is permeated with light, there is light beyond the instrument, and thus there is unity in the light and harmony in the motions of the instrument. The Bible may be compared to the kaleidoscope with its contents ; the light of truth is in the heavens, in the Word, and in the man who is studying the motions that take place, and thus the unity in light and the harmony in the vision. The Bible is like such an instrument in this sense, that

the observer when using it takes care to place himself in that attitude which will be in harmony with the light ; that is to say, he will not turn it toward a dead wall, or toward the darkness ; but toward the lines of light, so that the light, the instrument and the eye may be in true alignment. In spiritual order this means the attitude of the spirit of man toward the Spirit of Truth, so that there may be the necessary harmony of conditions. What the man wishes to see is what changes take place, and the turning of the instrument may be compared to the law of development. It is assumed to be true that in historic development there are twelve divisions, or great series of changes, and each of these require to be studied, in due order, as portions of the one order of progression. The vision of creation gives form to the whole, and by it the successive changes are observed. It is assumed that there are cycles within cycles, series within series, and thus the student requires to be careful in his observations. It is only necessary to give a few illustrations of what is meant by this line of study, and when the student becomes familiar with the instrument of observation there ought not to be any difficulty in using it in any realm of thought.

The first conception is that the man behind the instrument is intelligent, inquiring, reverent, and scientific as to order, and truly desirous to know what is true and right ; and there must be a definite method of inquiry, so that the soul will receive the messages that are transmitted through the instrument. It is not for a moment to be supposed that the spiritual responses in all men are to be identical ; the mechanism of communication may be similar, but there must be liberty of interpretation according to spiritual law. This distinction may be found in electric telegraphy ; to one man there is visible motion, and the click-click of the instrument, whilst to the experienced telegraphist the sounds are translated into thoughts by the sounds made, even though the eyes may not see the instrument. Much more depends upon the man behind the instrument than upon the instrument and the light ; the man has to be prepared, and fit for his work ; if he is not, then how can there come spiritual revelations to a dark, ignorant soul that is limited by the senses and the sensuous ? The position as yet is not one of perfect adaptation ; it is that of inquiry, thus the necessity of the active mind in dealing with the many problems that arise in the course of study. A useful form of questions may be found in the following order : Whence ?

When ? Why ? What ? How ? Who, or for whom ? Whereunto ? and Whether ? If these are applied to the Blessings uttered by Christ upon the Mount, and the kaleidoscope, as it were, turned with each question, then the responses to the different operators may vary greatly, but there will be a unity and harmony throughout the series. Whence the blessing of the poor in spirit ? This presupposes a changed condition of the soul, and of the new birth into the Kingdom of Grace. When do men mourn ? It is when they have been convicted of sin, and there is the desire for pardon, peace and comfort. Why are the meek of heart blessed ? It is because they have discovered and entered consciously into their spiritual inheritance. What is that good that is soul-satisfying ? It is truth and righteousness, because, these mean conformity to the order, law and will of God. How is the regnant spirit that is in the gospel, that of mercy, to be seen, in the man that is the disciple of Christ ? By mercy and kindness toward men ; seeing that mercy, forgiveness, is the blessing every man needs from God. Who is to be taken and set up as an example for holy living, such as becomes man ? The Man pure of heart who possesses the Vision of God, the Lord Christ. Whereunto should the life be conformed ? To that of Christ the Peacemaker, the Son of God. Whither will such a life lead men in this world in such a spirit ? Those who walk in this way may expect persecution, reviling, it may be even death, but all such are blessed, they are the children of the Heavens, and theirs is the Kingdom of God. If the instrument is applied intelligently to the story of creation the responses take this form. Whence the Creation in all its fulness ? From God ; and it is manifested to men in symbol thoughts thus ; the Heavens, the earth, Spirit motion, light ; there is an apparent break or division, and there emerges out of light, the light and darkness, and day and night ; and these symbols are the Divine ultimates from whence have come all related thoughts. When or under what forms, as ideals, has creation been manifested ? In the Heavens, and in the earth as a chaos of waters. Why has this ideal creation been revealed ? So that men may be able to perceive the earth as a chaos, followed by plan, purpose, design and order. What is this creation of God in symbol ? It is light in God as the work of the Spirit ; it is lights for day and night, sun, moon, and stars and all that these represent as the creation of God by the Spirit. How is it given to man to understand the work of creation ? As the open heavens,

as light, and as the soaring birds ; and as the creatures living and moving in the depths and in the darkness ; but all, after their order and kind, as by development according to the Will of God. Who is the glory of this creation, and for whom has all this creation in order been produced ? For that man who is the image of God in righteousness, unto whom God gave the inheritance and dominion. Whereunto did creation tend ? To rest in God and to the fulfilment of the purposes of God ; to rest in the Heavens of the Divine Love ; or to the Revelation of the Sabbath of God in Christ, the abiding rest of all who seek and find God.

With the generations of the heavens and the earth the same series of questions may be asked in their order, and it will be found that the spiritual responses will follow, only care must be taken against any narrow limitation of the vision, because what is so remarkable in the first day of creation is repeated here, and the conviction will tend to grow stronger and stronger that these generations, in the most marvellous manner form the germ seeds of the new creation in Christ in a way that cannot be defined ; they may not be prophecy, but they have in them the spirit of prophecy, thus as symbols they are of the highest value in illustrating, or in indicating, upon what lines history will proceed, as specially related to the heavens and the earth and the great conflict of good and evil. Following the order of the generations in the light of the Beatitudes and the story of creation, the line of thought and of inquiry would take this form : Whence the heavens and the earth ? They are from God, as representing the thoughts of God, as bearing upon man's fall, his fallen condition, and the struggle of the ages in the realm of Grace. When have such events been manifested or recorded ? They are to be found in the Book of the generations of Adam. Why was a spiritual revelation necessary for men ? That they might be taught the great truth of the way of salvation from evil, as illustrated by the story of the Flood, and the saving, by the Ark, of Noah and his family. What is the history of this Work of Salvation as the Work of the Spirit ? It is to be traced in the family of Noah ; their distribution in the earth ; and the prophetic utterances of Noah as related to his three sons and their descendants. How is the work of the Spirit to be understood, as related to the age of Shem and his generations in the earth ? There is no scientific order given that men can understand ; the time for scientific thought had not come ; all they could perceive and receive was the hidden ideal in a Name

that was incarnate with blessing ; and symbol names that were preserved for students of genealogy in later days. Who was the man that was not satisfied with earthly things, as represented by Nineveh and Babylon ? It was the venerable Terah, a man who longed to be a man indeed, who with his family left Ur of the Chaldees and set forth on a long journey to seek a better country. Whereunto did this journey and pilgrimage tend ? To the manifestation of Abraham, the father of the faithful and the friend of God ; that father in God who so discerned the Thoughts and Will of God, that he was able to offer his beloved son as a sacrifice on Mount Moriah. By faith he saw the Christ through that long, long avenue of three days' sacrifice ; he rejoiced, and he was made glad in heart because through the vision of truth he was assured that God would provide, in due time, an all-sufficient Saviour and Sacrifice, who would be the Redeemer of the world from evil. Abraham it will be observed is the glory of the Book of Genesis ; he fulfils all the past and becomes the founder of a new dispensation and order of things in the earth ; he reveals the Father and foresees the Son of God ; and thus in Him, and in His Seed there is found blessings for the whole world. It is not necessary here to indicate in what way by the dropping of two generations and the adding of two, a threefold series can be traced ending in Abraham, Isaac, Jacob and Joseph ; all this has been fully explained, and the new dispensation from Abraham to Christ is introduced, to be in like manner studied by the method of Christ. When this series is questioned and the kaleidoscope used to perceive the development, then the student may begin his studies thus : Whence Abraham and all that he represents in history ? His lineage is known backward through Terah, Shem, Noah and Adam to God, thus he came from God ; in a special manner he is a type of God, the Father ; his life was that of faith in God ; his spirit returned to God ; and his body rests, as a pledge, in the cave at Machpelah for the fulfilment of the great promises of God yet to be made manifest. When did Isaac come to his inheritance of blessing as the blessed promised son, as the son mocked by his brother, as the sacrifice on Mount Moriah, as the inheritor of the promises of God ? In due time, in the fulness of the times, in the right spirit at all times, an ideal son in an ideal promised land. Why are the twin sons of Isaac such a wonderful psychical study ? They are so because in, and by them the Spirit of God sets forth in living men, brothers, what represents the earth and the earthly ; and what desires and

aspires after the heavens and the heavenly. This is a very complex kaleidoscopic vision, and the student who would seek to comprehend its heights and depths, will discover that this vision is more like a tree than a picture ; its roots are deep in God and Christ ; in the kingdom of man and in the Kingdom of Grace ; it is Edom and Israel, the earth and the heavens. It is Adam, Esau, Edom, Herod the Edomite, and earthly power and glory on the one hand ; and on the other all that the heavens inspire with what is heavenly, raising it above the earth so that at the end it may become Israel a Prince of God endowed with power from the heavens. What is Joseph, the beloved son ; and what does his story teach men ? Men are familiar with that wonderful analogy that exists betwixt the son of Israel, and Jesus Christ the Son of God. This vision also is worthy of careful study, because it may well be conceived that if the story of the type is so full of interest, then the One who is the fulfilment of the type, must excel in wisdom, power and glory. These four patriarchs of the House of Israel are as seeds in the realm of the generations in Genesis ; a new day breaks upon Israel and mankind in the Redemption from Egypt, and thus for the first time in history there is given to men an outward, visible and psychical revelation, or representation, of what the great work of God means for the redemption and deliverance of mankind from the powers of this world. Thus the question, How, as the plan, purpose and design of the scheme of redemption becomes very complex ; it is given in detailed order in the four books of Moses, in Exodus to Deuteronomy, and these at the same time give a full exposition of the order of the work of the Spirit in Faith, Hope, Patience and Love. Who is the Leader and Commander of the people of God to overthrow the powers of evil, and to whom the right is given to divide the inheritance upon this earth ? He is named Joshua, Saviour. Whereunto does the commonwealth and nation tend in the order of development ? To the judges and anarchy ; to Samuel and God's Kingdom, to Saul and David, and all that they represent, to Solomon in all his glory and to temple, palace, and an organised state that seemed to be heavenly in design, but was in spirit carnal and earthly. Whither did Israel after the flesh end, and whither the Israel after the spirit ? The former to the captivity in Nineveh, Babylon and Persia ; to dispersion among the nations of the East, among their kinsmen according to the flesh ; and, to the Restoration, by the Residue of those

who feared the name of God, as the preparation, the new departure, from Chaldea to seek a better country, a heavenly inheritance as consummated in, and revealed to men by Christ at His coming. Another series of the great work of the Spirit begins in Christ, as all developments must begin. With the question Whence ? The thoughts turn back to the Restoration, the Captivity, the Kingdom and Commonwealth of Israel, the Desert, Egypt, the Patriarchs, Shem, Noah, Adam and God, and thus no matter how many stages may intervene in history, there is one descent by development from God to Christ, through all the ages ; but this special spiritual beginning is to be found in Isaiah and his companion prophets, when the Israel after the flesh was in disorder and being disintegrated in the earth. When did this new spiritual age take its ideal form ? This may be traced in the eight minor prophets and their conceptions of the coming Kingdom and the King. Why was Christ made manifest as a man to men for their salvation ? In Him the Spirit of God with the Divine Ideals was without bound or measure. He is the Incarnation of the Spirit, for wisdom and healing, for salvation from sin, and these thoughts may be specially traced in the Gospels according to Matthew and Mark. What was Christ revealed to be for men in that unique life that He lived in Palestine ? He is seen to be the Saviour of the world in the Gospel of Luke ; and in the Gospel of John, He is all that is ideal made real, as Light and Life, Grace, Truth and Love ; as the High Priest of Mankind and the One and only Sacrifice for the sin of the world. How did these truths become known to men ? By the coming of the Holy Spirit with spiritual power ; by the conversion of men, by repentance unto life and by the preaching of the Gospel to the ends of the earth. Who were the recipients of these gifts of the Spirit ? All men who would receive the Divine message of forgiveness and peace ; they were changed from being debased idolaters into the likeness of Christ their Lord, and thus the new creation in Christ was made manifest, and men became known as those who feared God and sought to do His Will upon the earth. Whereunto did this spiritual Kingdom of Grace spread as revealed to men in the Bible ? Throughout the Roman empire, to all lands wherever men could carry the glad tidings of salvation. Whither will it extend ? Even to the whole world, to all nations and peoples, so that in Christ and in His Kingdom of Grace and Peace, there may come to men the new heavens and the new earth, and that unity and har-

mony which can only be found in Grace, Truth and Righteousness, as the method of Christ, the order of the Spirit in regeneration, and the Will of God as salvation.

It is under such forms as these that men perceive the work of creation, and of the new creation in Christ for salvation ; they are able to stand in the light of the Heavens ; and as polarised to the Divine ideals, they may become para-magnetic to divine influences, and in this light of heaven, with the heavenly light in their souls, they may become spiritual in their minds, according to the method of Christ, and thus perceive the spiritual order that is to be found in the Bible. This however, is not all that men may expect in the future ; this method of Christ, with the questions that may be used in their due order, it may fairly be expected, will be found useful in all sciences ; indeed, it may even be suggested that unless there is such a response it will be difficult to prove the scientific order in harmony with divine wisdom in such realms of thought. It is not to be understood that such a method of study is infallible for ignorant people ; because the meaning of the kaleidoscope is that the observer is in the region of the light of truth ; that the light of truth is in harmony with his thoughts, and that the medium that is observed is in harmonious vibration with the light and with the eye ; with the thoughts of God, the conceptions of men, and the order in nature. In what sense and with what effects, the same instrument could be used to make observations upon the realm of evil and sin may be of interest ; the experiment may be tried by students, and they would discover in what direction their thoughts would tend. Whence the power of evil and the result known as sin ? It comes from the soul of man through sensuous temptation, desires, and lusts of the flesh, perversion of the spirit, aspiration after knowledge in a disorderly manner, lust after authority and power ; that is, to know both good and evil and to reign over and subdue other men to subjection, bondage and slavery. When did this power of evil and of sin as related to man begin ? This is what is named the fallen state ; it is the ideal of all sinful men ; they think they would be satisfied if they were wise and like the gods in power ; but the conception is heathenish ; it is not natural, true, good or right, and being contrary to the real nature of man, it simply meant that the likeness he would prefer is that of the devil as seen in the symbol of the serpent. Why should men choose such an ideal as this, seeing that it is antagonistic to his

higher spiritual nature ? The conception is that man was, and is, in the state of inexperience and ignorance, of tuition and of subjection ; that the development being simple in form, with only sufficient knowledge to know a little of order and law, right and wrong, the man being left to reason, conscience and judgment, the result was the fall, by self-preference, selfishness and self-assertion ; and this means spiritual dia-magnetism, because it makes self and self-will central in the man's being instead of Divine spiritual order and law. What was the result of this temptation, lusting, desire and Fall of man ? It was that of degradation from type. The ideal type of manhood is love of truth and righteousness, of justice, kindness and peace ; instead of this the man loved, received and believed a lie ; he did what was wrong ; his conscience and sense of justice were perverted ; and in departing from the fear of God, there was the loss of spiritual kinship and of love. How has evil and sin manifested their powers over men during history ? The works of the Flesh are summed up by the Apostle Paul in vices and crimes that are disgraceful ; that is to say they sunder the souls of men from the gracious way of life ; they produce disorder in the soul, disintegration in all good thoughts, disease in the body, and death ; thus it is seen that it is not the highest that rules and governs man, but what ought to be subject and kept in restraint ; it is the serpent animal that reigns with his wily tongue, and not the just, righteous, moral man ; it is the power of intellect that commands, and the moral life, like a slave is whipped into servile obedience. Who is this that has so fallen from his high estate ? Not the creature in the form of the serpent but the man like Christ in the image of God ; but, what this man is in being, in order, as divinely fashioned, men are unable to perceive. It is science that is working toward an ideal of what man ought to be ; and it will not be until the real and the ideal are compared that men will be able to form an opinion of man in the likeness of God. True the Christ ideal is available to a limited extent if men were able to see its glory ; but at the present time it is beyond them, they cannot become para-magnetic to it ; they are unable to discern it clearly in the Word ; in fact, not being pure of heart men do not see the face of God ; and, as yet, Christ is more a heavenly ideal than a spiritual reality. These are the consequences of sin in those who wish to walk in the way of Grace ; and if this is so with them, what must it be with those who seek after evil,

evil as preferent to good ; and who, in all things, consider self as first, as the all important person in the universe. Whereunto would this realm of evil tend if not opposed and kept within limitations by the power, justice and Grace of God ? With these in operation in history and with these as increasing powers in the earth, men have only to look around them to see the evil results that flow from despotic power, immense wealth, inordinate covetousness, vicious lusts and passions, jealousy, strife, and hatred ; they set class against class, nation against nation ; they tread under-foot the weak, the needy and the poor ; even law may be made the means of lawlessness ; evil-doers may escape the punishment that is their due and be adorned with honours ; whilst those who fear God and seek to obey His laws may be put to shame and punished. Men have only a few lurid examples in history of what evil and sin would do if left without restraint ; but, if permitted to reign supreme, to gain the upper hand, then hell upon earth is the only expression that could be used to suggest what the reign of evil would be. Whither would the powers of evil carry men ? Who can tell, the symbolism is the outer darkness, the fire that is unquenchable, and the ever gnawing worm of remorse. The pictures get darker and darker ; the atmosphere is that of darkness ; the kaleidoscope is darkness ; the soul is darkness ; and yet, somewhere there is the prince and the fiend of darkness ; and men are at the mercy of the merciless, because they have sinned against mercy and truth, love and grace. Men have sought to know evil as well as good, their wishes have been partly granted to them, but surely they can now see that to seek to know evil, is to seek after a knowledge that is utterly without value, because it is lawlessness, disorder, disease, darkness, and the realm of death ; and men must be insane indeed when they seek such things in preference to law, order, health, truth, light and love by the Spirit of Truth.

CHAPTER XIII.

THE SEED AND THE DIVINE STANDARDS.

Passing from these illustrations of unity and harmony in the Kingdom of God, and in what way the student may utilise this spiritual kaleidoscope in following the method of Christ, it may be found profitable, in as brief a manner as possible, to consider what is involved in that very comprehensive word, a seed. In the physical realm of life the word has a definite meaning ; but the range within which it can be used is very wide. The single cell in which there is life may be conceived as a seed even though the development does not extend further than growth, increase of cells, and division of cells. It is the seed in grass and tree, fowl and fish, beast and man, that is of importance in the study of the law of development, because nearly all forms of life begin with the seed, and what men study is the history of the life of the seed from germination until there is the reproduction of each seed after its kind. As taught by the science of embryology this is one of the most wonderful studies, in the individual seed, and its reproduction after its kind ; and in that still more marvellous vision by which it is conceived that from one germ seed of life, it is possible that all forms of organic life have been derived. The life is in the seed ; in the seed life is embodied, and the study of the development of this mysterious power must surely be one of the most fascinating for the natural scientist. It appears simple in the single cell ; it ever tends to become more diverse and complex ; it is not mere mechanism but highly organised life ; it is not mere physical action and reaction of forces, but a harmonised united creation known to be one organic body. It is in this sense that a seed is so valuable as a symbol concept ; and those who use the word, and understand what it means, have in the word, what the seed contains in the germ, as an ideal ; what will be the result in germination, and all that will follow in develop-

ment, in flower, and fruit, or seed after its kind. A seed may be said to be a revealed symbol of thought, a word, it becomes a living thing under definite conditions; and what was germinal in the seed becomes tree, flower and fruit; there is a whole cycle of thoughts embodied in the seed, as made manifest by death, life, development, flower and fruit, to abundant seeds, with the same cycle of thoughts embodied in each seed. This may seem very commonplace seeing that men are so familiar with the order of development; but if they only knew what the physical and biological sciences can teach as to this order of development, from, say electricity as a force, to the man-child in the womb, they would fail to express their thoughts as to the Divine power, wisdom and goodness in such a revelation of the wonderful works of the Spirit of God in Nature. It ought to be clearly recognised here, that every scientist and thinker, in thus following the law of development in physical nature is truly walking in the footsteps of the Divine Spirit, learning the Divine intellectual symbols and their spiritual meaning; translating the thoughts of God into Divine ideal words; into spiritual plans and designs; and, in the most marvellous manner, building up a spiritual cosmos as a creation in the soul. What the spiritual man perceives, receives, and conceives, in a seed and its history, is not anything physical; it is a real vision of truth that is in harmony with an ideal that exists in the seed. This line of thought can be applied to man, to Nature and to the Bible; it is the seed-thought that reigns through all three realms of thought; and herein they are as individuals united and harmonious; and they are in harmony with each other.

If what has been suggested is understood, then this result will follow; the agnostic theory of evolution will be seen to be a small portion of the realm of truth which is man's inheritance; it deals specially with the fifth and sixth sections; it is not a correct conception of these; and, what may seem very strange, the work of discovery is not within that world of thought which men of science suppose it to be. It is not difficult to perceive that agnostic limitations shut out from view sections 1 to 4; that is to say, under the concept, the Unknowable, the Divine, as Thought, Word, Wisdom in Design, and Creation as the Work of the Spirit are shut out from consideration; they call these metaphysical ideas and will have nothing to do with them. Viewed from the standpoint of principles these concepts are

Force or Power, Life, Spirit and Mind, correlated ultimates ; they are facts that cannot be put aside, any more than a seed of a plant or tree, animal or man. The limited conceptions of the evolution theory do not require explanation ; it is surely enough to state that being naturalistic and mechanical in order, the theory stands condemned as unable to formulate a science and philosophy that could unite and harmonise the thoughts of men in all realms of truth. If men of science were to express their thoughts as to the world within which their labours are made manifest, it may fairly be expected that they would say that it is in the natural world ; but if the line of thought followed here is in harmony with all the facts, this is not so, the discoveries of science do not belong to the far off world of the natural, as related to man's creation ; nor to the carnal, in the development of history ; but to the spiritual world and to an advanced stage of that realm of thought. This, it will be observed, is a new departure in thought, in this sense, that it is applying the conception of the Seed to history. Scientific students, in a sense, think upon themselves as inquirers into truth as if they were still in the Garden of Eden ; and as if no Fall had taken place ; it is the natural intellect and moral power that they seek to utilise to gain scientific knowledge ; whilst, as matter of fact, they are in the advanced stages of the spiritual realm of truth, and they do not seem to have the faintest conception that this can be true. The question here is not what men think, or how they conceive their work as scientists ; it is that of historic fact, and of that development in history by which they are placed in a position to carry out their scientific work. They assume it to be true that they are operating in the fifth and sixth sections, that are in the natural creation ; and they deny, forget, or do not understand, that behind them lies Genesis and Abraham : Egypt, Moses, Israel and Judaism ; Christ and the Gospels ; the Spirit and Pentecost ; the Epistles and the history of Christendom. Scientific thinkers omit sections 1 to 4, as metaphysical, thus not related with, or conditioned by science ; but they also omit from their studies, or they have not developed in their thoughts, to those sections which are of chief spiritual importance, 7 to 12. In other words it is 7 and 8 that reveal Christ as Saviour and Sacrifice ; 9 and 10 the Spirit of Truth as revealing Christ as Truth and the New Creation in Him ; and, where they are at work, but blindly, is in the lowest stages of the spiritual, the

intellectual in the physical sciences, which give the spiritual forms to those higher realms of thought that require to be conceived in their spiritual order. This is a subject that requires careful consideration in the light of the law of development; the seed that came from God as Thought and Word, as Real and Ideal, has passed through all these stages; yet men who thought they knew so much were found groping in the darkness; they thought they were in the third heavens of wisdom and they were still carnal, and even the specially gifted and divinely enlightened men of science were only beginning to learn to spell words, and add sentence to sentence, of the great book of Nature that reveals the spiritual wisdom that is embodied in creation.

The Kingdom of God in creation is like unto a seed; and thus it is useful to follow the analogy of the development of a seed in dealing with this complex problem. It is in this light that the story of creation may be studied with profit, so long as it is remembered that the conceptions are spiritual symbols and to be interpreted as such; the issue, or the result, of the revelation, ever being summed up in this thought that the germ-seed, by the Divine power, develops in due spiritual order, for this design, aim and end, that the seed may reproduce its kind. If this thought is kept in view then it is not difficult to follow the order in creation; it is from God, the Reality, in the beginning, by Christ the Ideal, through the Spirit's Wisdom and Work as Divine Truth; the end in the creation is man in the image of God, as the fruition of the Divine Seed; and the man thus created is conceived to be like God in truth, goodness, righteousness and love; and an intellectual and moral being like the Divine Being even as the reproduced seed is like the original. It is hardly necessary to add that this is an ideal; but it is the ideal of science and Divine wisdom, it follows the method of Christ, is in harmony with the thoughts and works of the Spirit, thus it is worthy of consideration.

The Kingdom of God in the new creation in Christ is in the same way like unto a seed, and there is a peculiar fitness in the thought that this is the symbol that is introduced soon after the Fall to teach men in what direction they should look for salvation from sin. It is the Seed of the woman that is to bruise the serpent's head and thus destroy the power of sin; but in the struggle that must take place, the heel or the lower earthly powers in man are to be bruised. The conceptions that underlie the book of Genesis are new generations of seeds; and it is in the Seed of Abraham

that all the nations of the earth are to be blessed. It is not necessary to go over in detail the order of development in Genesis and in Israel ; these have already been explained in their order, following the method of Christ, but here students should try to follow the conception of the seeds, and in what way in each dispensation of grace, the seed is reproduced, and the seed after its kind made manifest. It is the seeds of the heavens and the earth that give outward form to the Word of God : in Adam, the earthly, the living Enoch, the seventh is found : and following Terah, the sixth in the generations, there is revealed Abraham, the friend of God, the father of the faithful. This is the end of the first series of generations ; a man like God has been produced in the new creation, and if men would seek to know the thoughts of God then let them study this new seed and all that the man represents. The second series in Genesis, dropping two, and beginning with Noah, ends with Isaac, the son, and the land as inherited in hope. The third series begins with Shem and ends with Jacob and the nation in Egypt. The fourth series is the spiritual, indicating the line of new development in Abraham, Isaac, Jacob and Joseph in Egypt ; and here the generations in Genesis end, the seed has been involved with Divine ideals, and what appears to be the end is a living seed of God enswathed by what is earthly. The ignorant would say the seed is dead, petrified into an earthly form, doomed to death, and utterly unable to break through that crust which keeps as in a prison the vital power of God. The Book of Genesis, it will be observed, as thus viewed, is a very complex study ; it actually prefigures history ; thus as Joseph went to Egypt so is the coming of Christ : and, even as Joseph became ruler over Egypt, so is the Glory of Christ as Ruler in the Heavens. To understand all this, the series, in their order, require special study following the method of Christ, and the whole book becomes a predictive prefiguration, in spiritual form, of the involution in a seed, or in seeds within a seed, of what will take place in history.

It has been suggested that the book of Genesis, in this sense is an involved seed of history ; that is of the history of the new creation in Christ ; it is a revelation of the thoughts of God, from God, as Word ; it is the thoughts of the Spirit as Divine Wisdom in purpose and design ; and, it is the Work of the Spirit of God as the seed of the new creation. The next stage of study of this unique spiritual seed begins with the germ thoughts as

embodied in Abraham, Isaac, Jacob and Joseph in Genesis, all that is involved in them must be carried forward, in fact they are the power of faith, the life of hope, the example of spiritual patience, and the life of suffering, sacrificing love. This is the mystery of Israel in Egypt ; this is how the spiritual child was conceived in the womb of the earth ; this is the meaning of the spiritual power, life, spirit and mind of God ; the analogy is the babe in the womb and how it may be born ; and, it is the same Spirit that involved the seed that must bring a safe delivery, and a living child. It has specially to be remembered here that this line of thought is equally applicable to the nature of man, the meaning being that there is the involution in the soul of man, or ought to be, of all that is represented by the patriarchs of the house of Israel. Genesis is the seed of the new creation, and it is also the soul, or mind of that creation. Nature is, in a sense, the soul of God by the Work of the Spirit ; and the soul or mind, or memory, of man is the same seed at the same stage of development. If this is understood then there ought not to be any difficulty in getting at the true meaning of Egypt. Moses, the Exodus, and the story of the Desert ; this is the fifth section of the new creation in Christ ; it is the carnal, intellectual operations in Israel, Nature and in the soul of man ; it is the breaking up of that unity found in the seed, so that by intellectual inquiry there may be dissolved what is Egyptian, earthly, mere experience : not so much a reformation as the regeneration into the likeness of God and into the image of Christ. What then was the result of the deliverance, of the redemption of this seed, of this child from Egypt ; of this psychical creature from the physical ; of this attempt to put in true divine scientific order what was involved in the seed ? All this is well known, and abundantly illustrated in the story of the Exodus and the Desert life of Israel ; it is the revelation of the carnal as opposed to the spiritual ; of the earth as contrary to the heavens ; it is lusting, complaining and rebelling ; it is the worship of the golden calf, the turning back in spirit to go to Egypt, and the decision not to enter in and possess the promises of God. Thus the fifth section once more reveals to men the fallen and rebellious spirit that is at enmity with the Heavens ; the people, through their unbelief could not enter in and take possession of the promised land ; in the Desert they wandered, there they died and were buried, and all this is the true explanation, the commentary, upon the intellectualism of this world. But, the question may be asked,

is it right to conceive the thought that the story of Israel in the Desert, the giving of the Law from Sinai, the institution of priests, worship, sacrifices, etc., etc., are all worthless ? By no means ; these were what men were able to receive at that special stage of development : they were a carnal people, in a carnal world, under carnal conditions ; thus what they received was what was expedient for their education, so that through special training they might grow in grace, and through visible symbols be taught to understand what is spiritual, true, right, good and gracious. The law was their schoolmaster to teach, guide, lead them to Christ ; but this was not the true spiritual way of salvation ; it was Desert, and could not be anything else, seeing that it lacked the Divine moral life, the true Bread of God and the Water of life. If men will have it to be so, this is the ideal of the intellectual empiric seed that they have cherished for centuries in Church and State ; in societies and schools of thought ; the Epitome of Israel in the Desert is that of nations and peoples, kingdoms and empires ; they have conceived the thought that they were Christian and developed far beyond Judaism ; and lo ! they are still in the great Desert of life ; and, it is through their unbelief that they cannot enter their inheritance and find rest.

This conception of the seed as carnal in its intellectual operations, as having failed to attain to what was promised, as dealing with signs and symbols, as mere patterns of what is Divine and not truly spiritual, is not a new thought ; it is a commonplace in the New Testament, and thus it is not necessary to consider this subject further. It is an order in which there is the shadow of the moral law in the ten words, as order of thought ; but, morally in Israel, in the Desert, there is little sense of moral obligation among the people, and there is no unity of spirit in the moral and good life. The sixth stage of development has to be conceived as a new departure, and if men wish to find the analogue in Genesis, it is to be seen in Terah and his family as they take their pilgrim journey from Ur of the Chaldees and set out to seek a better country than that dominated by the brutal despots of Nineveh and Babylon. The moral germ seed is the twin power that is linked with the intellectual, and this ought to be remembered in the study of Joshua as the servant and the successor of Moses in Israel. Moses represents intellectual order for the study and the manifestation of law ; Joshua represents moral law, as if it were written or engraven in his own soul ; he is the man with

the pure heart and the resolute will, who, as captain over Israel, leads them from the Desert across the Jordan into the promised land, and there, as guided by the Divine Commander, he overthrows the enemies of God and divides the land to the people, the tribes of Israel. The figures used as to the Jordan, Jericho, and the conflicts with the Canaanites are all useful in their order ; and, as will be observed, the order here is very different from that of Egypt, Moses, Sinai, and the Desert. The moral conflict succeeds the intellectual struggle, thus the land, the home and the inheritance, are not thoughts about order, but about the life in the family, the tribe, and the Commonwealth. What the seed represents here in its development is of very great importance; but, unfortunately, what the history of the Commonwealth of Israel, and of all nations, present for study is what men, families, tribes and nations should not be or do ; and what they have to suffer because they do not study the law of God, store it up in their hearts, and do not conform to the Will of God in their lives. The intellectual legislation that was gained in the Desert was lost in the land ; they were neither intellectual nor moral, even according to the symbols and patterns of things in the heavens ; and thus the history of the judges in Israel is that of moral anarchy, idolatry, and the departure from the ideals that had been inherited. They became the bondmen, and servants of their enemies, the nations by which they were surrounded, and thus the vine from Egypt was destroyed. the Seed of God that should have been true, righteous and good, was found trampled underfoot throughout the land, and men looked in vain for a Commonwealth of God that could in any way be compared to the ideal, or that could be made the means of salvation for other nations. This is the moral development of Israel as a people ; this is how they failed in their high mission ; thus Israel, like Adam, failed and fell, and like Terah they sought for the better country and they came short ; the carnal was too strong for them, they remained carnal, were subdued by their enemies, and did not reach the spiritual which lay before them in the land of the promises.

As with Enoch in the race of Adam ; with Abraham in the generations ; so here in the carnal nation of Israel, the Fall is followed by the Seed of Grace, that in a special manner works for the salvation of mankind. In Israel it takes a new form ; man has failed as man, and the Spirit of Christ moves in a woman to long for, and ardently desire, a man child, one that would

become deliverer, saviour, and judge over Israel, so that the shame and disgrace that had fallen upon the people of God might be taken away. It is in this light that the story of Hannah and Samuel requires to be studied ; there is really a new beginning here of a special kind, and what was faintly symbolised in Enoch and Abraham is about to be represented before the eyes of men in large outlines in Israel. In the moral commonwealth there ought to be equality, liberty and freedom, because all men are equal, before the law ; all ought to possess liberty to do what is right, and all ought to be free to think and express their thoughts as God's free men ; but when the commonwealth is degraded into an empire, oligarchy, aristocracy, plutocracy, or even a democracy, then the ideal is lost ; the seed of moral social and political life cannot live under such conditions ; the results must be anarchy or despotism, or the changes may be those forms of rule and government which please the wisest, the most powerful, the wealthiest, or the most vicious. What men ought to have discerned long ago is that a commonwealth of men, no matter what name it receives, unless it is governed by true, righteous laws, in the fear of God, is bound to fail ; there is not vitality in the seed to keep it alive ; thus the powers of evil, selfishness and sin, are bound to get the upper hand, and the people, seeing that they did not prize the possession God had given them, will inevitably get trodden underfoot, and they will have to suffer because they have sinned. The idea of a commonwealth of men, as a moral state, is the true ideal of Government of men by men ; but the ideal in the Kingdom of God where Grace is said to reign, is different, and it is necessary here to consider briefly what is the meaning that underlies this conception. The conception is that men have proved themselves to be unable to rule and govern themselves righteously ; they are like Israel in the days of the judges, thus they need help from the Heavens, and without Divine aid they are on the way to be destroyed by their enemies. A woman cries to God for help, and in his Grace, He gives the man that is fit to be prophet, priest and judge, thus in a special manner He answers prayer. The one given is a Samuel, or a Jesus Christ ; the former is a type, one like Christ in Grace, and their mission is similar, it is to teach truth as prophets, to intercede and offer sacrifices as priests, and to govern the people in harmony with Divine law as the Will of God. In Samuel, the man as the seer, transcends other men ; he is nearer to God than they are ; in

fact he is ideally above them, thus fit to be their ruler. It is somewhat remarkable that neither Samuel, nor Christ, ever made claim to kingship, as men think of kingship upon the earth; they were the servants of the people for teaching, intercession and for righteous living; and beyond this as servants of God, in the realm of Grace, they made no claims upon the service of men. The fatal step was taken by the people; they rejected Grace as in type in Samuel, and in reality in Christ; and they would have a king, like Saul, or like the kings of the nations; or, as the Jews did, when they rejected Christ and said that Cæsar was their king. The lesson here is one that requires special study; the right of Christ to reign in Grace, and in Glory, cannot be questioned; but He has never claimed to be a king like other kings, in fact, He repudiated the thought, His ideal ever being that of service and sacrifice, and not of lordship over His brethren. What follows from this conception of the kingship of men? Surely that it is all sham, pretence, unreal, unrighteous, earthly and out of harmony with the Kingdom of Grace and also of God; because in that of Grace the Master is as servant and sacrifice; and in that of Glory, it is spiritual truth and righteousness that is exalted and not the symbolisms that surround kings and states. This is the lesson that comes to men from the Kingdom of Israel; what they see is not the Divine Ideal but the perverted conceptions of men; and what spiritual men require to do is to take the gilt of this bauble-god and learn that they have through all the ages been idolators, worshiping false ideals instead of God, the good true, righteous and gracious. If men in a commonwealth are not true, righteous, God-fearing men, they may rest assured that the blessings they enjoy will be taken from them, and the end will be subjection, bondage and anarchy; and if they are worshippers of power and pride, wealth and gilding, of mere shams and self assertion, no matter how beautiful, glorious, wise and powerful, then instead of Grace, service and self-sacrifice, the end must be the equivalents of Babylon and captivity, the destruction of temple and city, and that scattering abroad without home, land or temple, that has been the fate of the Jews for centuries. It is a very serious thought to consider that in all these matters men seem to have perverted truth, righteousness and grace; that with the Bible in their hands they have been dia-magnetic to truth and opposed to righteousness. They would have it that God was on their side; that they were the servants of God, and all the time they were

heading straight for anarchy and destruction by the way of self-assertion, self-seeking, self-glorying, rebellion, idolatry, jealousy, strife, hatred and war. The seed has brought forth fruit after its kind again and again in history, and yet men have been so blinded by the powers of evil that they have been unable to see, read, and understand what God has written so plainly upon the pages of history. It is not necessary to follow the history of the carnal seed in Israel further at the present time ; men have before them in the pages of the Bible this story that extends from Abraham to Egypt ; from Egypt to the Desert, the Commonwealth, the Kingdom and the Captivity, and it is plain that in such a psychical order perfect salvation could not be found. What men might have discerned was that Mosaism could not save from sin ; that the possession of a land and special privileges were of no value for thoughtless evil-doers ; and that even the symbols of Grace in priests, sacrifices and a temple, could not help men who would not fear God, try to find truth, or walk in the ways of righteousness. The truth is that true religion is to love God and man in the spirit of mercy and of self-sacrifice ; and, failing this, religion in State or Church is mere sham, the work of the devil and of men ; not religion at all but idolatrous worship of what is earthly, sensuous and devilish.

This study of the history of the seed in the Bible is deeply interesting, it is also painful and pathetic. The marvel and miracle of Grace is that the seed should survive such experiences : as men can now see every fall means degradation, it may be said death and disintegration to be followed by a resurrection ; the seed dies in the natural, physical, psychical and carnal realms, but in every case it is that it may not abide alone but be the blessed means of bringing forth abundant spiritual fruit. Here it is necessary to consider, as briefly as possible, what is the next series or cycle of Divine development ; whereabout search must be made to find the soil in which the seed will take root, and out of which it will be developed. In the nation of Israel it was found necessary to begin with Abraham ; here it would seem as if the new beginning was in Moses, Egypt and the Desert ; and that the development of the seed requires to be traced in its history or revelation from Moses to Christ. This seed is that which may be said to begin with the intellectual and the moral order of thought, thus it ought to be specially interesting as a realm within which men may be conceived as being brought into

relations with what is good, true and right as a special revelation from the heavens. In the book of Genesis the generations that predict, in prophetic form, this period of time are summed up in Ishmael and Isaac, Esau and Jacob ; therefore, they may be studied with profit as throwing light upon this portion of history. Ishmael is the type of Egypt and the Desert ; Isaac of the nation and the land possessed ; Esau of the worldly, earthly, elder brother that reigns in earthly things ; and Jacob of that complex spirit that is found in State and Church which desires to possess the earthly inheritance and also seeks to get the Divine Blessing. A few thoughts on the line of development of this seed will be sufficient to indicate its history and the results as they can be traced in the Bible. This special seed is found in Egypt, but the Egypt here is that in which Moses was trained in all the wisdom of the Egyptians, and not that psychical state which is as a birth to conscious life. This seed begins to live, not in faith as in Abraham, although all this is involved in the ideal, but in manhood, in intellectual power, and in the study of intellectual order in the nation of Egypt, in the world, and in that revelation of Divine truth order and law, as embodied in Mosaism as a system of thought. It is the ideal in Mosaism that is the starting point ; in other words, it is assumed that what Moses bestows upon Israel as lawgiver and judge has in it what no other nation possessed so fully ; it has a written ideal of the nation in its order and law as related to God, and all that Israel owed to God, because of that great redemption from the land of Egypt. The tie that binds Israel to God is that of love and gratitude, and this thought is often expressed by Moses as the fundamental truth lying at the root of the national life. The legislation for Israel is in intellectual order ; there is in it freedom, liberty, equality, and the spirit of kindness and mercy ; it is a great light in a dark world, and perhaps if men knew better the state of the nations of the earth at that particular period in history, they might be better able to appreciate what is embodied in the four books of Moses. This germ seed lives by faith in God, thus if men reject faith and deny God when studying Mosaism, it will not be strange if they do not understand the books and what they teach as the fundamental facts in the realm of intellectual truth. The next point to be noticed is that truth becomes a possession, a divine inheritance as in Joshua and the land ; it is not order merely, it is life and law, health and blessing ; it is the means by

which men rise above their enemies and subdue them, they are buoyant and hopeful, and this is the realm of thought in which they live. It is true that life may become perverted intellectually and morally and the results may be very grievous ; but it must never be forgotten that God is Saviour, that He hears prayer, and that He gives to those who call upon Him in truth the blessings they desire. This is where men perceive that Grace reigns ; and that God, through the Man like Samuel, reveals to men the way of Grace and Truth, of righteousness and justice. The sad part in the story of Israel is that the people did not understand these divine truths, they had other ideals, thus they preferred an earthly king and kingdom to the King and the Kingdom of Grace ; and they chose a Saul-like man to be their king instead of Samuel and God. The story of the kingdom is that of perverted truth and righteousness, of apostasy and idolatry, thus there follows the downfall of the nation, and the captivity and bondage in the East. This is a glimpse at the intellectual and moral ideals in Israel and the results ; and it is what arises out of these that becomes the subject of study in the development of this seed of spiritual, intellectual Grace, when it seems to be cast away and lost in the captivity in the East. There is here, as in all the processes of development in the Kingdom of God, a division ; the dead to God are left to die in their captivity, but the seed, the remnant that are alive unto God, are restored and brought back to their inheritance in Israel. To understand this development it is necessary to study the two series of the books of the prophets ; and it is in their thoughts, practical and prophetical, that men will trace the great intellectual and moral conceptions in Grace, that underlie the Kingdom of Messiah, that is to supersede all other kingdoms, and become the Kingdom of God in Truth and Righteousness. The issue of all this revelation of a divine seed in truth and righteousness is that what is mere husk, what surrounds the vital part of the seed, falls into the earth and dies ; but the very conditions of the captivity are such that they quicken the vital part, there is renewed life, another resurrection from death, a restoration to the Divine favour, another cycle of spiritual events, and the result is Christ, the Truth of God, the Man in the likeness of God, the Deliverer from disease, sin and death, the Saviour of the world and the Resurrection Life. This is the outcome from that seed found in Egypt, enswathed in worldliness, and held in the iron hand of a despotic earthly

ruler ; it was delivered and redeemed, it was trained, guided and protected ; it was transplanted into a new soil and became a great tree ; again, it was doomed to death because of apostasy to truth, unfaithfulness to duty, and perversity to the highest ideals of the Divine Grace ; but, the germ lived, there was new movements of life, and when men look for the new ideal they find Christ, the Son of God, the Man, the Saviour of the world, the Sacrifice for the sin of the race of mankind.

It is worthy of notice that the history of the seed, in its onward development takes this particular order, of a triple movement, as from Egypt to the days of Eli in Israel ; from Samuel to the Captivity, and again from the Captivity to the coming of Christ and the fall of Judaism. The first wave rises in Egypt swells up and carries Israel into the promised land ; the second wave begins to rise and men see the Kingdom in its glory and in its shame ; the third wave rises in the East, repeating the story of Abraham, and the issue is Christ and the Kingdom of Heaven. Here again, as matter for inquiry, there arises the question as to the point of origin of the Seed of Grace in the history of time ; not when Grace began to become, but when, in the order and by the law of development, it began to take definite form, to reveal and develop what had pre-existence as the Divine Seed of Grace.

The conception is that the ideal is found in Israel in Samuel ; the type is there, and it is from Israel at its lowest, under the heel of the Philistines, when the lamp of life is flickering, ready to die, that the seed of Grace is vitalised in the soul of Hannah, and thus, in a typical sense, the seed of the woman begins to be the power to crush the serpent's head. What is expected from this seed is the revelation of the realm of Grace and Sacrifice, as spiritual and gracious ; the intellectual and moral are left behind, and in a true sense, here begins, if only as type and symbol, the incarnation of Grace and Sacrifice, as fully revealed in Jesus Christ, the Son of God. This power in the gracious life is found in Samuel ; as seer, he is the spiritual man ; as prophet he reveals and speaks what is true ; as ruler and judge he stands for righteousness ; and as Levite-Priest he is the one that offers sacrifice to God, and brings about reconciliation and peace. Saul is the people's choice, the firstborn king, earthly and after the flesh ; therefore his reign of forty years, a cycle of time, is not to be considered, as in the living realm of Grace ; it is David that is representative as life, as the gracious life, environed by the things

physical and earthly, and it is in the light of this thought that the complex character of David may be studied with advantage. Solomon in all his glory and the nation of Israel are mere phenomena ; they do not abide, and as subjects for study they are examples as warnings ; they are beacons in the night to attract the earthly and the sensuous, and also to teach the spiritual what they ought to avoid if they would escape shipwreck in the voyage of life. It is in Isaiah, and the first series of prophets, that the spiritual ideals, thoughts, plans, purposes and designs of God flash forth upon Israel and the world ; only it is necessary to remember that what these prophets see is not fulfilment : their visions and experiences are what they see in the Spirit, of the Kingdom of God, and of Messiah, as spiritual movements. In the series of the minor prophets, Jonah to Malachi, there is the Work, and the Mind, of the Spirit in Israel ; and the key to the problem is Jonah, the prophet of Israel, who knows so well the mercy and grace of God to Israel ; and yet, only under the strongest spiritual compulsion is he influenced, as if against his will, to carry the message of judgment, and of mercy to Nineveh, and the world. The other prophets lead men by the way of the Restoration to Jesus, the Christ ; and it is in Him that there is found that unity which is the fulfilment of all the past in history, and specially in Israel as to Truth, Righteousness, Mercy and Grace. As in the book of Genesis, Abraham, Isaac, Jacob and Joseph are carried forward into the nation of Israel in its redemption from Egypt, so in this new spiritual order in Christ, there is concentration, a new form of redemption, a salvation from disease, sin and death, and the four gospels find their analogues in the four books of Moses. This is not a question of likeness only ; it is that of plan, purpose, and design, thus Matthew's Gospel is the spiritual Exodus ; the Gospel of Mark is the spiritual Leviticus ; the Gospel of Luke is the spiritual Numbers ; and the Gospel of John is the spiritual Deuteronomy. What Moses is to Israel in the Desert in psychical form that Christ is to the Christian spiritual Israel ; the Prophet like Moses is Christ ; the Lord God had raised Him up at the due time ; and it is His teaching that is spiritual truth for legislation ; by His power he is Redeemer, Healer and Saviour ; His Kingdom of Grace will extend beyond Rome to the uttermost parts of the earth ; and it is His revelation of that Kingdom as full of love and self-sacrifice, that is the glory of the Bible and of God. The Gospels, it will be observed, requir

to be divided to express these conceptions ; in the two first Gospels there is revealed Jesus the Saviour as the Truth of God : in the third and fourth there is moral manhood, as the Son of God, the King and Master, and the Divine concepts of Light, Life and Love in the Kingdom of Grace. But as men know, from the study of the Gospels, the Manhood of Christ veiled His glory : men did not know Him ; His disciples did not understand the Revelation that was before their eyes ; they looked for an earthly king and kingdom, and not until after the Resurrection from the dead and the Ascension into glory, did it dawn upon their minds that, in Christ, God had in a wonderful manner been in the midst of men, going in and out among them ; and they were so blind that they had not discerned who He was, or the special message He had brought from the Heavens to men. It was at Pentecost when the Spirit came upon men that Christ was revealed as Lord, King and Saviour. The followers of Christ were taught by the Spirit, as the Spirit of Grace and Truth, in a special manner ; and what the Spirit revealed of Christ, and what men through the Spirit suffered for Christ, is written in the book of the Acts of the Spirit, by the apostles. This is the cycle, or series of revelations that reveals the seed as Grace, and as Jesus Christ ; and as men ought to expect, these things are not revealed by flesh and blood, by carnal revelations, but by the Holy Spirit sent down from the Heavens upon men, as the Spirit of Christ, so that through, and in the Spirit, they might spiritually perceive, receive and conceive this amazing truth, that “ God was in Christ reconciling the world unto Himself.” It follows as the vital part of this Seed, of which the history has been traced, that throughout the series Sacrifice had been co-existent, and co-ordinated, with Grace. The Seed is quickened in Hannah, and in men, in the days in which she lived ; it takes form in the persecutions that David endured at the hand of Saul ; it is spiritual motion, and commotion, in Israel in the sufferings before the Captivity and during that period ; it is this thought that throws a flash of light upon the writings of Isaiah ; it is embodied in the minor prophets as their heart and mind ; it is the theme of the Gospels, and that the truth became known and was fully recognised by the apostles and the followers of Christ can easily be traced throughout the book of the Acts. This book closes as if this were its keynote, for the Apostle Paul is seen as a prisoner in Rome ; the chains are upon his arms ; he is persecuted by his own nation, and the charge

against him is that he has been preaching Christ to men as “the Hope of Israel” and of mankind.

It does not seem necessary to enter into details as to the next series of thoughts that deal with the seed as the word and the work of the Spirit. The series may be conceived as beginning with the prophets; in the greater prophets with Divine spiritual power; in the minor prophets in spiritual life; in Jesus Christ as filled with the Spirit, and endowed in soul and mind with all spiritual knowledge; the keynote in the prophets is that of suffering and sacrifice; and Christ became the Sufferer and the Sacrifice for sin. This is the glory of Christ; and it is this aspect of His mission that is emphasised by Christ after His Resurrection; and by the Spirit after the Ascension of Christ into Glory. In the Acts it is specially revealed to men, by the Spirit, that through the sufferings and sacrifice of Christ, there is mercy, forgiveness and reconciliation with God. It is by Christ that there is given to men a new spiritual manhood; men receive this truth in their hearts by faith; they study Christ as revealed by the Spirit, and thus through the gracious influences of the Spirit there is renewal in the spirit, the new life that is in Christ, and in likeness to Him. It is in this way that the Bible as a Seed passes through all these varied changes, and the objective, as the Word of God, is that the Seed of the woman bruises the serpent’s head, overcomes the powers of evil, sin, disease and disorder, and the latest vision is that of the Revelation of the City of God, the spiritual Jerusalem; the River of Life that washes away all sin; the Tree of Life that is the Divine Bread of Truth and Righteousness; and the leaves of that Tree will bring peace and healing to men and nations. This is the end of the Word as Ideal, as prophetic Truth, but here it may be suggested for consideration that students may pursue their studies at least two stages further. As in Genesis there are ten generations, and two are conceived as in the womb of time in the sons of Joseph in Egypt, so here also, following the method of Christ, a new beginning as with a new seed may be made in Christ, and followed out in due order until men are found possessing the earth in His likeness; and, again, another beginning may be made with the Advent of the Spirit at Pentecost in spiritual power, revealing Christ to men, and the consummation of this series will be the spiritual life in scientific divine wisdom, of which a glimpse has been revealed to men by the fruits of science and the method of Christ. These are suggestions only as taken from

the order that exists in the Bible ; they are not speculative thoughts, but practical truths, worthy of the attention of students, because they point forward to great realities, that is to the perfect realisation in the earth of what is ideal in the Bible. Such thoughts are not to be conceived as prophetic in their character ; because it is now made plain enough in this study of the Seed that what is sown in weakness, suffering and sacrifice, will assuredly be developed, grow and reproduce its seed after its kind. To doubt the full realisation of the work of Christ, and of the Spirit, would be folly, because it is in these realms of truth that the head of the serpent will be bruised and his power destroyed. Further, let men study this thought, as arising out of the history and the mystery of the Seed ; if it has so often fallen into the ground, died, quickened, and risen to new life, in the process of development, how can men suppose that the power, wisdom, mercy, life, grace, and love of God will fail in the future, when, so to speak, the battle has been won and the evil powers have been vanquished ?

To prevent misunderstanding it may be as well to express a word of warning as bearing upon these thoughts which have to do with an ideal seed and with the various seeds with their development as so briefly traced. Those who are familiar with the method of Christ, the Beatitudes, the eight Principles, and with related ultimates as arising out of one ultimate, will have no difficulty, they are all the same concepts, and the harmony that exists in the diversity can be easily seen. This is the line of thought that science and divine wisdom point out to men for their careful consideration ; it is not a question whether power precedes life, or spirit the mind, or intellect the moral nature, or grace sacrifice ; it is that these co-exist in their dual forms, and that so far as men know, by the law of development, this is the order in which they are manifested. What men have to realise specially is this, that it is time for them to give up speculating as to the nature of the Reality of the Seed ; this is beyond them, and it is important to recognise this fact. There is an ideal presented to men in this thought that a seed exists ; that it is endowed with power and life ; and that the first manifestation is physical in form. Out of the physical and also into the physical life, there is developed the psychical life of spirit and mind, and these seem to develop from or arise out of the central unit seed. There is further development out of the seed psychical ; there arises the

intellectual and moral, and these new powers reveal man as moral in the image of God. There follows the conception of the Fall of man, chaos and ruin, and then as traced in the Bible, men discover in what way, by a similar order of development, carnal and spiritual, there is regeneration, renewal, and restoration to the likeness of God in Grace, but all these movements, changes and processes of development are all by the Power of God, by the life of Christ, through the Wisdom and the Work of the Spirit. It is true that man is brought into this problem of the mystery of the seed, but it is specially as marring the works of God ; and until this day, he remains ignorant of the seed as Reality, and the law of development. His guesses of an empirical kind have been many, but he has only caught a glimpse of the truth, and not until science and divine wisdom have become his heritage, will he see clearly what all these things mean. It is reasonable to assume that although men are compelled to confess that the Ultimate Reality is not cognisable by them, as Being, yet they may fairly claim that the Divine Revelation has taught them what may be attributed to God as His thoughts. The seeds of Power, Life, Spirit, Mind, Intellect, Morals, Grace and Sacrifice, are all traceable in their order of development ; these are conceivable in their order, and as law ; and men do not seem to have a choice, if they know what these things mean, they are impelled to confess that all these revelations, or manifestations, express to men the Will of God ; that is His thoughts as made known by the Spirit of Truth. It is not advisable to make dogmatic assertions in connection with this subject ; what men know, and ought to remember, is that they are limited by Divine wisdom on the one hand, and by science on the other ; the voice of wisdom says, "Fear the Name of God and bow before Him, as the creature ought to do." and the voice of science is equally peremptory ; it is, "Seek to know and obey law, as the Will of God, for to do what is contrary is folly, and it is unworthy of men made in the image of God." Above all things men ought to be careful how they express their conceptions in trying to define their thoughts of God ; it is surely plain enough that men cannot limit God, and they are unable to comprehend what He can do, or what realms of thought may still remain undiscovered in the universe.

There is a subject, of a more practical kind, already suggested, in connection with the seed, which deserves careful consideration. It is practical in this sense that men seem to have no true

knowledge of their own condition ; they do not understand their present position as indicated by the law of development ; they are in Babel and not in Zion, and thus everywhere confusion reigns and no one can point out clearly in what way a change for the better is to be brought about in society, the State, or the Church. It is well known that society, that is the social body of the people, rich and poor, wise and ignorant, classes and masses, are in a state of antagonism to each other ; they blame each other for the evils that exist, and they seem to think were they permitted to show their wisdom, use their power, and thus rule, govern and influence society all would be well. In the State men see despots ruling over down-trodden subjects ; oligarchies or plutoocracies, that keep the people in subjection so that they may retain power and gain wealth ; limited monarchies and republics where parties contend with each other to gain and keep power, that they may be kind to their friends, and through them control, as they say, the State for the common good. The despot is against his people, the aristocracy against the democracy, conservatives against liberals, radicals, trades unionists and socialists, thus there exists parties and their names, all more or less seeking their own interests, and none of them, it is to be feared, honestly and truly seeking the good of the Commonweal. In the Church, or the Churches, the same confusion, self-seeking, self-assertion and condemnation of others is found to exist ; brother excommunicates brother, and considers that schismatics are accursed ; and they do not for a moment stop to consider that by Christ, the Master, strife, jealousy, pride, hatred, and all forms of the uncharitable spirit, are condemned as the works of the devil and of the kingdom of darkness. With Society, the State, or the Church, as separate organisations, it may not be so very difficult to trace cause and effect ; and it may be to arrive at the conclusion that all parties are blameable just because they permit the party, and the selfish spirit, to gain the upper hand ; but the problem becomes very complex when the State is found cursing the Church ; and the Church in its fury is found praying that fire may come down from heaven and destroy rulers and parties in the State. What can wise men do where strife abounds and where all have grievances that their opponents will not rectify ; and how is it possible for men under such conditions to understand each other, to see eye to eye, to seek each others welfare and that of the common good ? The question here is not as to the little

wisdom by which men are governed ; rather it seems to be of the unutterable folly that is seen in nations competing with each other as to who will spend the most money on the munitions of war ; who will provide the greatest number of men to murder each other ; who will the more heavily tax their people and cripple their industries ; who will the most thoroughly crush out of the people true patriotism, the love of freedom, liberty and truth, and make them the bond slaves of their masters and rulers ? Who can understand the Church with its wealth, its cupidity and avarice, love of power, hatred of nonconformity and self-asserting denominationalism ? Who can comprehend the nonconformists with their antagonism to the Church ; their intense aversion to conservatism ; their blending of religion with polities ; and their apparent inconsistency in believing in a spiritual religion, and at the same time moving heaven and earth that they may attain to political power, so that through the State they might bring about the millennium when all men will have plenty, live in happy homes, become the citizens of the Kingdom of God, and the fervent worshippers in nonconformist churches and chapels ? Nonconformists maintain that they do well to be angry, that they must protest against every form of evil, and it is not easy to see how, or in what way, they may be wrong in acting as they do ; they have no doubts about this matter, if they do not protest, and resist, then they would be acting wrongly, contrary to their consciences, and thus, in the sight of God, false to their profession of the Christian religion, and failing in their duty to Christ.

That the opposing classes of men, in their antagonisms, speak honestly and truly, as they think, must be taken for granted ; it may be supposed that they have all got consciences, and that they desire to keep them clean. The problem for solution, however, is not that of contradicting lies and exposing hypocrisies, it is to try to find out why such divergencies of thought exist ; and whether any means can be found whereby men may be led to see that it is the right thing to condemn all these works of the devil, to turn from them with repentant hearts, and, like Christians, to follow Christ in the pathway of reconciliation, peace, grace, and self-sacrifice. Why do such divergencies of thought exist amongst Christian men, who, as a rule, profess to be the disciples and followers of Christ ? Is it a matter of ignorance, as well as misunderstanding ? Do they understand their true position in the Kingdom of God, as it may be defined and understood in the

light of the method of Christ, and the law of development ? It is to be feared that it is here that the trouble arises ; they all think that they are wise men possessing great knowledge and experience ; thus it cannot be pleasant to perceive and conceive the thought that at the best they are like spoilt children, who are guided by empiric rules, and that they require to return to school, that they may be taught the fundamental principles of all true scientific knowledge. What is meant in this suggestion is not that wise thoughtful men, as related to earthly things, or as dealing with spiritual truths, are wilfully ignorant ; or that they have not used their opportunities to gain the knowledge within their reach ; it is the suggestion, thrown out for consideration, that it is within the range of possibility that their methods of thought have been imperfect and unreliable, and that in a special, a unique manner, science and Divine wisdom, by the method of Christ, are inviting them to reconsider their position in the light of what is now known. To fall back upon the symbol of the seed, and the thoughts that have arisen in this study ; it can be seen that the conceptions of order and law, as conceived by science, must more and more become the standards of thought for all true thinkers in the future. The days of opinions, theories, dogmas, and empirical philosophies, are past, men are beginning to see clearly what kind of evidence is of true value ; they will seek for and find standards for their thoughts that cannot be questioned when they are understood. They will demand unity and harmony in their systems of thought ; and this requires to be fully recognised by men who love truth, and who desire to teach other men the way of truth as a living way, in the spirit of love. It would seem that this conception of the seed may be found practical and useful in this direction, because it is by following the law of development and understanding the order that it will be possible to apply law as standard, thus law will test the thoughts, and make known the stage of development the thinker has reached.

If, for example, it is desired to apply the law of development according to the seed, to the agnostic philosophy, what requires to be done is to consider the leading conceptions embodied in the theory of evolution with which it is united. These may be summed up in the Unknowable Ultimate, related ultimates, force, energy, matter, life, and living organisms, heredity, variability, environment, survival of the fittest, nerve force, thought, ideas, correlated conceptions, reason, truth, ethics and altruism ;

and all these as one naturalistic mechanical kind of evolution without any recognition of God, an inherent Ideal, a Spirit of wisdom with plan, purpose and design ; and, instead of creation being the work of the Spirit, conceived to be, in some vague inexplicable sense, the evolution of Nature, or of chance, or of anything that men may conceive, but not of God or of any Divine, Personal, Conscious, All-wise Power. To such a theory the Seed utters an emphatic protest ; it is not admissible as science and divine wisdom, it is a system of thought that breaks down at several stages ; it has no reasonable foundation upon which a philosophy, that would unite and harmonise all knowledge could possibly be built, and it is subversive of the highest spiritual conceptions cherished by men. It is without God, faith, hope or love, thus it is simply impossible that spiritual men could subject themselves to such an idol of nature. There is that which is more divine in their own souls ; therefore the system of thought is rejected and condemned by all men who fear and love God, and who have been taught through sad experiences that they need help from what is above them ; because assuredly what is beneath cannot deliver and save, and give to them those assurances of forgiveness and peace and the moral and spiritual blessings they know they require.

If the agnostic ethical teacher and his teachings are studied, it is probable that there would be found approval of the evolution theory in its lower stages of the physical, and the psychical, but when the realm of ethics is reached, then somehow the natural and nature are not conceived to be satisfactory ; the man is greater than the machine, he ought to dominate and rule over nature by order and law, and thus man by the powers inherent in his nature ought to become lord over nature. Somehow it becomes a reasonable belief that Man and Nature are in some way or other moving forward to a great future, and the glory will be due to Man. If instead of the agnostic ethical teacher, the deist, theist, or moral philosopher is taken as an example of another mode of thought, then, it may be said that the change is decidedly for the better, the First Cause is recognised : the Spirit of God as a Divine Energy may be conceived as probable, divine truth and moral law to be reasonable ; but God is far away, the creature cannot hear the Voice of God, thus man must be taught by nature, do the best he can to improve himself and others, and in due time there will come upon the earth the kingdom of truth

and righteousness, a moral world that will reflect throughout the universe the glory of the Divine Creator. These may be taken as examples of lines of thought which concentrate upon Nature and Man ; and it is hardly necessary to add they do not reverence or recognise the Bible as the Word of God, a special divine Revelation of Grace, Truth, Righteousness and Sacrifice. What then is the result here, as to a standard of truth and the application of a law of development as the results of science and divine wisdom ? All that can be said is that these theorists will not subject themselves to the standard ; they think they are wise and will not believe that they are ignorant ; they choose to walk in the darkness of nature and naturalism, and will not permit the Light of Life to enter their souls ; they will maintain that nature and man are sufficient ; that mysteries are detestable, and must be abolished : and it must never be forgotten that they are the lights, the only lights in a dark world, given up to superstition, priest-craft, and all that is unworthy the consideration of such men as they know themselves to be. Friendly discussion here cannot do any good, if, when they know the truth, they reject it : then no more can be done ; they have given a premature judgment and they are judged, they have condemned themselves ; they are typical as natural men ; they fix the type of their development, and it is not necessary for men to wrangle with and judge them in these matters.

It is now necessary to consider very briefly examples of those who believe that the Bible is the word of God, that it is a standard of truth and righteousness, and that it conveys to men a message of grace, mercy, and peace, of forgiveness of sin, and of reconciliation through the Messiah, the Christ, by Sacrifice. Here the position, it can be perceived, is changed. Those who believe confess and act as if they really believed such facts, do assume and assert it may be in many forms, that mankind has fallen through sin, and thus neither nature, nor man by his own works, can save men from the consequences of sin. It is not necessary to place any narrow theological limits to these thoughts ; they may be personal experiences, or reasoned empiric processes of thought ; they may take physical, psychical, intellectual or spiritual forms that may even appear to be contradictory, but if they are intelligent as childlike thoughts, it is highly probable that they will be nearer the truth than when expressed in creeds and dogmas of the faith. If, for example, the humanitarian, the philosophical and

the literary basis of belief is examined, as taught in schools and universities, do not the lines of education follow that of the wisdom of Greece, as in natural and moral philosophies ; and is not the order of this teaching strongly naturalistic, and empirical following the usual order of conceiving man as body, soul and spirit, and as at his best a moral being in the likeness of God ? Is there not a divorce of the intellectual from the spiritual ; and is it not conceivable that the intellectual dominates over and tries to control the spiritual ? Is not this the serious charge that is brought against creeds, dogmas and theologies, that they are intellectual and empiric, that they are the work of the reasoning head and not of the intuitive warm living heart and soul ? Yet men know that the heart of true religion is love and sacrifice, whilst the religions of form and dogma ever lead to wrangling, strife and hatred, and even to persecution and murder. It does not seem necessary to give examples of these things, or to illustrate what is here meant, by reference to history or to the Bible. Men are familiar with these facts, thus Scribes and Pharisees, learned critics and theologians have become the synonyms of clever, self-asserting, self-conceited, intellectual wranglers. The woes of Christ seem to rest upon such men, they declare that they possess the key that opens the gates of Paradise and the Kingdom of God ; they have been standing wrangling with each other all through the ages ; they would not enter in themselves and they have done their utmost to prevent the children from doing so. This is very hard upon these intellectual giants, said to be the glory of temple, synagogue and church ; of course they have ever had a good opinion of themselves and are well able to defend their own cause, so it may now be more useful to consider in what way the Bible has become the Living Seed as the Divine standard to test and try the conceptions of men conceived to be so great, wise and far-seeing.

Here it is necessary to turn back in thought to the history of the Seed as specially revealed to men in the Book of Genesis, and particularly to that conception which deals with the conceivable thought that God is able, and has actually, by His Spirit, revealed to men His thoughts in creation, and in the new creation in Christ. From such a conception agnostic naturalists and ethical teachers turn away, it is beyond them ; it is supernatural, and thus they will not listen to, or receive it. What it would appear they are willing to receive is only what they can

prove ; they are the judges, they have the standards in themselves and there the matter ends. Thus nature fails, in the naturalistic order, to interpret the seed that is in Nature ; and man fails to explain the same seed, and its order as found in man : the seeds and their fruits do not agree ; they are not in unity and harmony, thus men turn from them to the Bible, to Christ and His Spirit of Truth, to find in the Word of God, what they cannot find elsewhere. As already explained Genesis is the seed of all that is developed in Israel and in Christendom ; it is conceived to be a spiritual involved seed ; and it is this involution of the thoughts of God that requires special consideration. To involve, as in a seed, what will be developed out of it in subsequent history, as thought, as ideal, as spiritual plan, purpose and design ; as realised fact in history as a creation of God. What does all this really mean ? Is it not that God by this very means, is revealing, manifesting, making known to men, His thoughts in His Own Way, by His Spirit ? If men will try to lift their thoughts from the state of childhood to the stage of science and Divine wisdom, then let them ask themselves if this is not God's method of revealing His thoughts ? And, further, let them try to think upon any other way in which God has revealed His thoughts to men all through the ages ? "Known unto God are all His works from the beginning ;" this is a great truth, but the converse is also true, God has revealed to men, by men, and in men by His Spirit, His works from the beginning. If this great thought is applied to creation, to Nature, and to man, it can be seen that this is true, in a sense, that men have never grasped in their highest conceptions ; because, in the process of the production of the seed, God is thought upon as causing men, and events, to speak, move and act in a spiritual order under the guidance of the Spirit. The seed of creation is a spiritual seed involved in Nature and Man ; and what is involved in that seed cannot be known by man until he becomes spiritual ; and, by the way of science and Divine wisdom realises as spiritual truth what has been the fruit of the seed as well as what was involved in it. Is not this the true meaning of the results of the physical sciences as discovered by scientists ? They have been reading the history of the physical seed in its order of development ; and when they have spiritually discerned the order then they will understand the relation of the seed to the thought, ideal, plan, purpose and design involved in the seed. The vision of embryology is that man is the epitome

of Nature ; he is the consummation and the glory of the seed ; and he becomes a spiritual seed, so that in due time he may bring forth spiritual fruit in the likeness of God, the Involver of the Seed. Apply this standard to agnostic thinkers as scientists, and to ethical teachers, and the result is that they are convicted of the blindness of wilful ignorance, they are in the darkness of physical nature ; they have closed their ears so that they might not hear the Voice of God ; they have shut their eyes determined that they will not see the light of truth ; they will maintain that God is unknowable and not to be found in Nature ; and that it is not true that men have sinned against God and require special Divine help so that they may be restored to God-likeness. To put this matter straight, and to the point, agnostics are wilfully blind and they do not wish to see, hear, or find God ; and ethical teachers, no matter how beautifully they may express their conceptions, maintain that they are the best judges of man, and what man is, and will become : thus to His face seeing they confess, belief in God and moral law, they call God a liar. Of course they could not think of doing so in plain words that men could understand ; but here the veil that covers words is torn off the face, and it is useless to deny the fact, the face to be seen is the devil's, and with a grin and a sneer he is saying, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

Leaving the merely natural and ethical realm of thought behind, it is necessary to consider what is involved in the ten generations found in Genesis, and in what sense men are to understand them as involved revelations of the Grace and Mercy of God to fallen men. In the symbol vision of the heavens and earth, man is conceived as the dust of the earth, as dead to God, truth and righteousness, and, the only way in which man can be regenerated, made to live, renewed, and restored to the Divine likeness, is by God breathing into him His Spirit. The Fall means this : it is as death and disintegration ; and the new creation in Christ means that the heavens descend into the earth, so that the earth may live again, as ingermanated with the Divine Seed. The physical forms and symbol thoughts illustrate this truth ; but it must be remembered that what is involved in the seed is Spiritual ; thus forms and symbols cannot be truly interpreted in their spiritual order until man becomes spiritual, and is able to

realise, at least in outline, the seed, the development, the order and the fruit with its seed after its kind. This is the new birth of the Divine Seed of Grace ; it has come down from Heaven ; it has brought Heaven with it, and wherever it is found, that is Heaven. It does not mean that the Kingdom of Grace is regnant in glory ; but it certainly means that Grace and Sacrifice are being manifested as regnant in the earth ; that this new form of life is going to live in the face of all that is natural, carnal, earthly and devilish ; and that the fruits of the seed of the heavens will follow in their due order, in harmony with what is involved in the seed, and according to the law of development. If men study carefully the generations of the heavens and the earth, as a spiritual seed, taking care to follow the method of Christ, they may be assured that they will find much food for profitable spiritual reflection ; and they will be brought to conceive the thought that as an epitome of history it is one of the most remarkable revelations of Divine truth possessed by men. It is God's thoughts revealed and involved in a marvellous concise manner ; and when men spiritually realise and understand all that history means then they will perceive clearly the unity and the harmony that exists betwixt the seed and developed order, and that spiritual reality that is harmonious with the ideal. As in the first generations the thoughts of God are involved in the seed, so in the second, the generations of Adam, the earthly, the Divine thoughts take an ideal form in the seventh from Adam, in Enoch, the consecrated one. He is seed and symbol of Messiah, Christ, the anointed, and it is Christ, in all the generations of men, that walks with God ; and is not found among men, because He went back to God after His mission to the earth for the salvation of men. In the third generations, that of Noah and the Flood, there is a change of view, and what is seen is the vision of salvation from rampant evil powers ; and it is the Ark, the Flood, the waters covering the earth, the saved and the lost, that speak so forcibly of the intention in the ideal, the plan, purpose and design of the Spirit and Kingdom of Grace. In the fourth generations, the sons of Noah, there is conceivable the involution of the history of the new creation in the earth as related to mankind. Thus it may be perceived the same series of conceptions arise, as related to the new creation in Christ, as in the vision of the natural creation ; there being the thoughts of God, the ideal in Christ, the wisdom of the purpose and design of the Spirit for spiritual salvation ;

and the extent of that work throughout the earth by the rule and dominion of the sons of Noah. The fifth generations of Shem have to do with the Name, and names ; with little information as to what is meant by them ; in other words the intellectual stage is not explicable in a seed, and the time has not come to reveal the order of development that is involved in names. The sixth generations of Terah is that of a living picture ; it is the patriarch leaving Ur of the Chaldees, beginning the journey on the way to a better country, and the end is Padan-Aram and the city of Nahor. The seventh is not revealed as generations ; it is the summation of the generations ; thus what Enoch is in the race of Adam that Abraham is in the generations ; in him the seed of grace is involved in a special sense ; he sums up the past, and he is the involved seed of a new dispensation of Grace. This involution of the seed of grace follows the method of Christ ; but there can also be traced through the recurring series, as already pointed out, the special works, or graces of the Spirit, thus : Series 1, Heavens and Earth end in Abraham, and faith. Series 2. Noah to Isaac, ends in hope. Series 3. Shem to Jacob, ends in patience. Series 4. Sums up the former three, and the end is Joseph the beloved son, and Israel in Egypt. Here it may be concluded the involution in the seed in Genesis is ended ; men ask, Where now is the Kingdom of God, and of Grace to be found upon the earth ? The Spirit points to the earthly power of Egypt ; it exists there enswathed with what is worldly, and yet there is in this seed all that has lived, moved and had spiritual being in the past ; it appears as if dead to God, and men, and yet there is in the seed spiritual life, and in the conditions that minister to the new spiritual life, in suffering and sacrifice, the earthly and the natural will die, and the spiritual and the eternal will spring to life and begin to manifest in a new form the Kingdom of Grace and of God.

The object in view here is not to enter into details as to the order of the kingdom and the law of development, but to trace the involution in the Seed in Genesis ; then to point out the development that arises out of the seed in the history of Israel, and from these men can apply the law of development as a standard of thought, to their actions as they can be spiritually discerned at the present time. As already pointed out the Exodus from Egypt under Moses falls into the well known fifth series, as synchronising with Shem in the series of the heavens and the

earth, and with Ishmael in the series that begin with Noah ; in both these generations the records are names ; they are not manifested in scientific order ; it is in the book of Exodus that this seed of life begins to live, springs up out of the earth, and is manifested before the eyes of mankind as the great visible revelation to men of a great intellectual order that is like, or is the pattern of, the things that are in the heavens. Genesis contains the generations of the seed as they are involved in mankind in their spiritual order ; in Exodus men find the beginning of the development from the spiritual seed, not in spiritual order, but in outward visible movements, signs and symbols of thought. It is not to be conceived that Moses is to be set in the forefront as spiritual when the spiritual tries to test the intellectual and the carnal ; rather this is how the development is to be conceived in this new departure. The thoughts in Mosaism are the thoughts of God ; the conception in Joshua, the Conquest, the Land and the Commonwealth, is a Divine ideal in Christ ; the revelation of grace in Samuel and David, the kingdom of Israel in its history, is the plan, purpose and design in the Spirit ; and the downfall of the kingdom and the captivity make known to men the great truth that when men fall from law and grace, truth and righteousness, and become castaways in the earth, then the Spirit works the mighty work of resurrection to the new life and restoration. And again men may trace the Thoughts of God ; the Ideal in Christ, the Messiah ; the plans, purposes and designs of the Spirit, and the consummated Work of the Spirit in the birth, life, death, resurrection and ascension into glory of Christ, the Son of God, the Saviour of the world. In the Exodus-Deuteronomy books men will find the development of the generations of Ishmael ; in Joshua, the Commonwealth, and the nation in the land the generations of Isaac, in the visible kingdom with its earthly perverted conceptions the generations of Esau ; and in that more spiritual Israel that aspires after the knowledge of God and obedience to His Will, as birthright and blessing, the generations of Isaac, as revealing Jacob ; and the generations of Jacob are finally summed up in the Beloved Son of God, the Truth Revealer, and the Saviour of the world. The New Testament carries men further ; the unmanifested seeds in Ephraim and Manasseh, as found in Genesis, spring to life in the spiritual realm of Christianity ; and in this way the seeds that are not numbered in Genesis, are made manifest in spiritual power in Christendom.

Having sketched very briefly the involution of the seeds in their generations, the development of the tree in its visible, carnal, psychical order ; the conceptions of men as divinely inspired in their intellectual and moral order ; the perfect revelation of Grace and Sacrifice in the Man, the Son of God ; and the spiritual explanation by the Spirit of Truth as to the Grace and Truth in Christ ; it is now possible to explain the order of development, and thus set up the standard by which men may test themselves personally, the society in which they live, the state of which they are members, and the Church of Christ in which they ought to have a special individual interest. As can be easily understood, the fundamental conceptions that underlie every order of thought is that of God and creation, and of man and his conscious relationship intellectually and morally to the Creator, First Cause, Law-giver and Moral Governor of the Universe. This is what men as a rule, no matter how diverse their thoughts, agree upon ; if there is the breaking away from this consensus of opinion, it is when men get lost in the mazes of their speculations, but the supreme thought is that God is over all, and that it is by the moral law in the souls of men that they recognise their responsibilities and duties. The relations of agnostic thinkers, and ethical teachers to this fundamental order of thought have been considered ; thus it will be sufficient to indicate by three series, the seed, the tree, and the fruit ; or the physical, psychical, moral and spiritual standards which men will find for their guidance and judgment in the Word of God.

It may be necessary to point out that the series to be considered, are not given in full scientific order as following the method of Christ ; they are shortened so that the line of thought may be traced briefly, and those who wish to enter into the wider details may do so without difficulty. 1. The great conceptions to be found in the generations of the heavens and earth, and of Adam, are the facts of the new creation, temptation, sin, the fall from the life in God, estrangement, judgment, punishment, the hope in the Seed promised, and the great world of Desert to be subdued by man outside the ideal Eden. The complement to all this is summed up in Enoch, the one man in the families of Adam who is like God and who walks with God. These are conceptions that are common to mankind, they may be expressed in many forms, but all agree in this that sin and evil abound in the earth, that they have got the upper hand, and that the great want for mankind

is the Deliverer from evil, the Saviour from sin. Let it be assumed that the story of Eden and the Fall may not be a literal historic truth, but an Ideal. Would this in any way invalidate the spiritual revelation, as a seed of truth, given to men so that it might be with them throughout history and in all nations ? What men are beginning to understand is that the Thoughts of God must be received in the very widest sense that men are able to interpret them ; they do not require to reject the thoughts that the first man sinned by lusting and desire, but they do require to conceive the thought that this seed is the historic record of all nations and of all men, and that each man who understands the seed and its generations discovers that, in the sight of God, he is that sinful man that Adam is represented to be. The rule in the Kingdom of Grace, as well as in creation, is that the first of every series embodies, in a prophetic sense, all that is in the series ; it is the seed of the whole, thus it is well to remember that this first of generations is the atmosphere of the heavens, surrounding and becoming involved in the earth. The Power of the Heavens is in this conflict betwixt good and evil, and of Grace and Sacrifice with sin, and the man Enoch is the embryologic type of the redeemed man, or of the man that redeems, according to the promise of God. The result here is that men are taught in this first lesson of the Kingdom of Grace that all men are brethren ; that all are under the same condemnation because of sin ; that only through the incarnation of the Heavens in the earth is reconciliation and peace possible ; and that only thus can men be saved, walk with God, and be with God. 2. The standards of thought in the generations of Noah, and of his sons, are of a psychical kind, that is to say the Thoughts of God, and the Ideal in Christ having been revealed, the Spirit of God makes known a plan, purpose and design by which evil will be destroyed, truth, goodness and grace saved ; and the visible symbolism is the Ark, the flood, the destruction of evil men and the salvation of Noah and his family. The issue of this event is the possession of the earth by a race of saved men according to their families, tribes, nations and countries. It is not for men to narrow down this vision of truth, according to their opinions ; those who are saved by Divine Grace are known to God ; therefore let men be careful in their judgments about men and nations ; it is God alone that knows the souls of men ; thus in the Bible, the attitude of any man as standing in self-glorying pride and saying to a fellow-

sinner, "Stand aside, for I am holier than thou," is specially offensive and severely condemned. 3. This may be conceived to be the standards of thought in the generations of Shem and Terah ; what they teach men is that as to spiritual truths of an intellectual nature they are very ignorant ; when their conceptions are examined they have little to boast about for all they know may be summed up in the Name, and in many names, or words, but what these really represent in divine order, men do not consider, and it is well known that even wise men get bewildered and lost in their wrangling and discussing about words. As for the moral life, in the realm of Grace the best symbol of thought is the venerable Terah who has destroyed his false gods ; turned his back upon what is earthly, and set forth with his family of loved ones to seek a better country. Men have only been too ready to suppose that salvation is found in words and names ; and they may not have given sufficient credence and value to the quiet, persistent efforts of men who do not talk and use big words, but have renounced home, friends and wealth, that they might find the way that leads to the promised land of truth and the city of God where righteousness dwells. This is not perfection ; but it speaks of the longing of a soul that desires to be perfect, and truly such a man though he may never consciously upon this earth set firm foot upon the promises of God, he is a pilgrim indeed, a seeker after truth, righteousness and grace. The seed of Grace is there without doubt, as amply proved by the fact, that suffering and sacrifice had proved the seed bed for the germination of the seed that had been made manifest in the life of self-renunciation. 4. The standard in Abraham is unique ; it is the realisation of the ideal. Men have at all times admired and wondered at the story that is told of the father of the faithful, the friend of God. In him grace becomes triumphant, his ear is open to the voice of God ; his soul is receptive of the divine message ; his will is obedient to the Divine Will ; and thus, somehow, he is very like Christ in spirit as he moves upon his pilgrim journey from Chaldea to Palestine and from place to place, as guided by the Spirit of God. The men who followed the pilgrim way before Abraham absorbed faith as the food of their lives from the heavens ; but from Abraham it became radiant in the glorious light of life ; thus the heaven in Abraham was as in electric response to the Heavens. The vision is a mystic one ; a realised ideal ; thus, even to this day men do not

comprehend all that is embodied in the life of Abraham; in Abraham as the seed of Israel; and in what way all the nations of the earth are to reach the blessed state through Abraham, and that marvellous self-renunciation which gave up the beloved son as a sacrifice. True, these thoughts are like seeds, but the seeds are the thoughts of God; they are thoughts that are possessed by life, ideals; they are spiritual conceptions, plans, purposes and designs that live in the Spirit; and the wonder above all wonders is that the man Abraham lived, moved, and had his being in these thoughts of God, as if the Spirit of God and his spirit lived in unison and harmony. This is the miracle of Grace made manifest before men, and they do not see, or understand the meaning; yet, as many wise men might be inclined to say, he was only a spiritual child. God help foolish, wise men; this seems to be where the real difference comes in; they despise the child that is in the Kingdom of Grace and radiant with glory; whilst they are wrangling outside the door talking foolishly about those who are in; those who are worthy to be let in, and will have a good place; and those who are unworthy to enter and will not be permitted to do so, since they have assumed that they have received authority to keep the keys, and open or shut the gates as they please for their friends, or against their enemies.

In the first series the standards of thoughts are as seeds; they may not be very practical, but if they tend to lead men to think upon fundamental conceptions they will be helpful as leading up to what men may think is of greater importance. 1. The second series may be conceived as extending from Abraham to Christ thus there are the involved seeds of Abraham, Isaac, Jacob, and Joseph in Egypt; and the tree, the psychical, symbol and sign, the carnal, the work of redemption, these are revealed in this series. Mosaism as revealed in the four books, Exodus to Deuteronomy, following up the same line of thought, may be said to be the revelation of the meaning of names in Shem, and of a nation in Ishmael, the explanation of the thoughts of God, according to the pattern of things in the heavens as seen by Moses; as conceivable and conceived by men journeying in the great Desert of life, and as trying to reach the meaning of the thoughts of God, at this particular stage of development. Here men will find all the symbols of Egypt, the bondage, the doom of death, miracles, the Passover, the Redemption, the sea, the pillar cloud, the rock, manna, Sinai and the law, the forty days in the Mount

of God, the golden calf, the rejection of Israel, the tabernacle and its forms, the priests and their raiment, sacrifices, purifying, atonement, reconciliation, journeyings, rebellings, complainings, jealousy, strife, wandering; for forty years, and the rehearsing by Moses in the ears of Israel of all that God had done for the people since they left Egypt. These thoughts of God are not spiritual ; they are not meant to be so ; they are signs and symbols, words to be studied, thoughts to be cherished and pondered over ; the means by which spiritual minded men might translate and transcribe the visible and words into Divine truth. These symbols are not standards to be observed by spiritual men ; they are objective symbols to be used for education, for encouragement, and for warning : thus such thoughts in the Bible are like the earthly phenomena of experience, they cannot be put in spiritual scientific order ; they are only psychical experiences and men may use them as a means toward an end, only the mistake will be a serious one if they make them an end, and use them as if through them the blessings of the Kingdom of Grace were to be obtained. Is it not here that Judaism has failed in not understanding what Mosaism meant ? Is it not here that ritualism and sacerdotalism in a Christian Church is out of place ? There are thoughts in Mosaism that are valuable and instructive, worthy of careful study ; and there are also incidents set up to warn men against the carnal, selfish, self-seeking, ambitious conditions of life, which men are taught to avoid. 2. The thoughts of God in Mosaism are to be studied and used, as Joshua studied them in the tabernacle, and whilst serving under Moses, so that in the soul of the student there may be formed a true and righteous ideal of what the thoughts of God mean. They are light for guidance, law for the regulation of thoughts, words and actions, the means of purifying the soul and keeping it pure, and it is by that light of truth, with that sword of law, of righteousness and justice, that the fear of death is to be overcome, the defiant wall of scepticism cast down, and the enemies of the soul, society, and the state overthrown. If Joshua with the standards of Mosaism in his soul proved himself to be so valiant a soldier for truth and righteousness, then what ought those men to be who have listened to the teaching of Christ, have received His truth and laws into their hearts, and have become His servants to follow Him and to do His Will in the greater and more difficult warfare that is spiritual ? But let men remember that after Joshua, and the victorious

commonwealth, there came the wretched, depraved, sensual, idolatrous nation that lost the light of truth and law ; and thus lost their freedom and liberty, for they could not prosper when they preferred darkness to light, and anarchy to law. If men do not fear God, love His law and seek to obey His Will, then they ought not to be astonished if they lose what is most precious, and find themselves in bondage, under the heel of those who possess greater earthly powers and cunning. 3. Mosaism reveals the thoughts of God : the books of Joshua and Judges set forth an ideal and its failure because it is psychical, sign and symbol, carnal and earthly. The spiritual that is in the ideal seems to fade away, or it gets encrusted in the earthly, and thus the man has to be sought for from Heaven because in Israel there is no spiritual power that can raise the nation from its fallen dis-organised condition. The standards that are set before Israel by the Spirit of God are embodied in Samuel, Saul, David and Solomon, as related to the Kingdom ; and it is for men to study these with great care so that they may discern for their own guidance what this portion of Scripture means. The thought in Samuel is the Divine conception that God alone is King, Lawgiver, Teacher, Prophet and Judge in Israel, and that to reject Him is a fatal policy, it is unreasonable, and altogether unworthy of those who possess such a history, have been redeemed from the bondage of Egypt, preserved in the wilderness and endowed with a glorious heritage in that land that should have been the joy of the earth. True the spiritual thoughts lie behind Samuel and what men know of history ; but was it too much to expect that a nation that had passed through such experiences might have been expected to have had some kind of conception of the truth that God is Lord, King and Redeemer of His people ? The Saul type and standard of a king requires no deep study ; he has been with men in all generations of the past, he is with men still ; and the wise words of Samuel to Israel in showing them the kind of king they had chosen is still applicable to earthly nations. The David type and standard is a more complex study ; he is not the Divine thought, or Ideal, but he is as the spiritual realm revealing plan, purpose and design, conflict and warfare, good and evil, grace and suffering : and the end is the Kingdom, the victory over enemies, and a visible Kingdom upon earth like in some ways, to that other Kingdom over which David's Son and Lord will reign in peace. The kingdom of David as victorious, and

of Solomon in his glory, is the type and standard for a mirage of the desert ; it is an inversion of the heavenly, and thus whilst men are gazing upon it and wondering at this perfection of what is earthly and beautiful, it is crumbling away before their eyes ; and as the darkness falls upon the vision, men see the earth and the earthly, Israel and Judah, falling into ruins, and the end is the great desert places of the earth and the captivity. 4. Is this the end of the thought of God, the ideals in Christ and the wisdom that is in the Spirit ? By no means, these are all means to an end, and thus there follows great prophetic thoughts in the prophets Isaiah to Obadiah ; the Restoration and an ideal in Jonah to Malachi ; and the consummation of Israel in Jesus Christ, the Son of God, the King of Israel. This is the meaning of the genealogies of Israel as recorded in "the book of the generation of Jesus Christ, the Son of David, the Son of Abraham," in the Gospel of Matthew ; they all lead to Him, and He is the reason Why they have been made manifest in the earth. It is for men to study carefully this history of Israel ; it was not lived, and written, without purpose or design ; the end of it all is Jesus Christ ; and in Him the true and gracious thoughts of God are revealed to men by His Spirit.

The third series which men require to study have to be studied in the light of the thoughts involved in the seed, and in that tree, nation or kingdom known to men as Israel. 1. The thoughts of God are to be fulfilled to the ends of the earth according to the Divine, Eternal, wise purposes, and this is the testimony of the great prophets in their writings. 2. The Ideal will be revealed to Israel and the world in Jesus Christ ; and this is the theme of the minor prophets from Jonah to Malachi and from Malachi to the coming of John the Baptist, who testified that the Messiah the Saviour had come. 3. The Gospels are the revelation of the Ideal by the Spirit ; and men require to study the Gospels if they would know the spiritual ideals that are involved in, and revealed through, Christ the Saviour of the World. 4. The Acts of the Spirit by the Apostles, carry this revelation of the Thoughts of God into humanity ; and in the Epistles men will find this truth illustrated in various ways by the reception of the Gospel ; by its illuminating power in the souls of men ; and by that new Christian form of religion, which became, the conscious inheritance of believers in, and followers of, Christ, throughout the world.

There may be said to be a fourth series worthy of careful study, and these in their order may be expressed thus:—1. Christ and the Gospels; or the thoughts of God as they are revealed to men in His Life, Words, Works, Death, Resurrection, and Ascension into Glory. 2. The Spirit as the Spirit of Truth revealing the Ideal that is in Christ. 3. The Spiritual wisdom in plan, purpose and design of the thoughts of the Spirit in the Bible and in Christendom. 4. Men must be prepared to receive the thought that the consummation of the Work of the Spirit is the Spiritual; and this thought, as expressible in human language, is the discoveries of science in spiritual order, and the Divine wisdom as discerned by the study of the Word of God, by the method of Christ, by the work of the Spirit in Faith, Hope, Patience, and Love; and by the law of development.

In the light of these thoughts it may be found useful once more to compare the very brief record of the Creation Story with the long history of the new Creation in Christ, to see if there is likeness, or similitude, or prophetic thought, such as spiritual men may be able to trace as having spiritual analogy. As men know, the form into which the Creation Story is cast is that of a creation of the universe and man, in six days, or periods of time, and each day's work of creation ends with the formula, "The morning and the evening were the first day," or, as in the margin, "The evening was, and the morning was." The analogy of the days of the Creation may be found in what men conceive to be the historic order of development as divisible into a thousand years and of divisions into three series of two thousands each. Thus in the Creation Story there are, in the first day, the deep Thoughts of God, that involve all history, in forms of thought and spiritual ideals; and in the second day the dividing of the waters and the revelation of Heaven. In the New Creation there may be found the generations of the heavens and earth, and of Adam to Noah, about a thousand years, and in this period there is involved what is like the first day in Creation. The second thousand covers the period from Noah to Abraham; a period in the New Creation comparable to the separation of waters and divisions in the firmament of Creation, and it is then that there is revealed to men Abraham, the man that as an ideal speaks to men of Heaven. In the Creation Story the record of the third and fourth days is that

of earth and seas, and the products of the earth in grass, herb, and fruit after their kind, and the creation of lights in the heaven, sun, moon, and stars to divide and to rule over day and night. In the third thousand there is the conception of the one promised land wherein truth and righteousness will be found in their order, and all other countries are as in a state of flux, they are as seas where there is no permanence of form ; in a state of disorder and confusion without law or order. In Mosaism alone is seed and order to be found, and these are brought into the promised land where the Spirit of God is preparing the way for the light of truth, law, and order, and the consummation of all these in Christ as truth, law, life, the standard of all true thoughts and the measure of all time in the universe. The fifth and sixth days in the Creation Story tell of the creation of fowls in the air, and of fishes in the depths of the waters ; the creation of animals and of man in the image of God. The fifth thousand, from Christ to the Crusades, is specially of interest as having to do with Greek wisdom, and all the varied forms of wisdom that came from the East into the Roman Empire ; as well as that life in the depths in all kinds of perversions of truth that held sway throughout Christendom. The sixth thousand has to be considered in the light of what the nations of Europe conceived to be their ideals ; and thus it is not so very strange that they symbolised the different nations as lions, bears, leopards, and other creatures ; at the end of the day, however, the vision is that of Man in the image of God ; and, it is noticeable that the longing desire that permeates the nations to-day is that they might leave all these periods behind them ; and at last be found to be men, like God, going forth in the Spirit of Christ for the subjection of evil, and for dominion in truth and righteousness over all that ought to be subject to the rule of man. These are the analogies that exist between the Creation Story and the New Creation history ; there is likeness in the order ; the Creation Story is as key and ideal, and thus there arises the conception that creation is as a seed for the New Creation, or, at least, the seed of the new drops into the seed bed of the old, and thus the development in an order that is similar, that is Divine, and cannot be anything else, seeing that it is in a system of thought that man is able to conceive as true, reasonable, moral, gracious, and spiritual. That man has come from God by this long long pathway of

development is very wonderful ; he stumbles into, as he thinks, this way of life and light ; but, it is to discover that, unknown to himself, the heavenly angel has been with him all the time ; and that it is only in the light that shines in the true way that he can see the angel, and perceive the mercy and the goodness of God in thus bringing the wanderer back to the right way, and to the vision of God as revealed to men in Christ, the Truth, the Way, and the Life of God for men.

CHAPTER XIV.

THE DIVINE TRAVAL IN NATURE AND MAN.

It can be seen that by following the method of Christ, the work of the Spirit, and the law of development, the Bible becomes a new and a different kind of book from what it has appeared to be to experience, or to wise theologians in the past. The angel of science has thrown new light upon its pages, and the wisdom that is Divine points out that this light is as radiant light from that which is alive ; that it quickens responses in nature and man ; and thus they are all found to be in unison of thought and full of spiritual harmonies. Perhaps one of the most remarkable lines of thought brought to notice is that of the recurring interventions of the Spirit of God to renew light and life in the earth when, to all appearance, death and disintegration had set in, and the hope of renewed life had almost become extinct in the earth. It may be true that these thoughts do not throw a clear light upon the questions of the Incarnation and the Resurrection, as men think of these as dogmas of the faith ; but they certainly tend to show that the incarnation of Jesus Christ, as Man, and as the Saviour of the world, is not out of harmony with the revelation of God to sinful men for their redemption and salvation. The Bible is not a haphazard accumulation of books, that has somehow been brought together by men ; it is a book that is built upon scientific order, and the work is consistent throughout its ever advancing history, in the face of all opposition to the purpose that is revealed in its earliest pages. Men may doubt, and deny, the revelation of the resurrection of Christ from the dead ; and it may be taken for granted that agnostics are consistent in their attitude to this question. Naturalistic thinkers, even though they are ministers of the Gospel of Christ, by their arguments, simply prove that their stage of development is intellectually to the natural, and not to the spiritual. If they are professed naturalistic

teachers, then they are to be pitied, because they love to reside in a region so dark and so hopeless ; but if they are believers in Christ, His followers, disciples, and teachers of the way of life in truth, then they are worthy of blame because of their inconsistency, it may even be said their ignorance and their apostasy from a great truth, the greatest truth in the Bible, that permeates the whole structure of the revealed Word of God, as embodied in this thought that the Saviour is able to save men from the power of sin, to crush the serpent's head, and thus, through grace and the way of sacrifice, convey to men the life that is spiritual and eternal. To deny the fact of Christ's resurrection, or of the varied forms of resurrection that have taken place in history, is one thing ; this the child of God and follower of Christ ought not to do. On the other hand, it ought to be recognised that this faith is not to be proved by any naturalistic argument ; and surely it is lawful and right for any disciple of Christ to say, " I do believe this truth, even though I cannot explain or understand all that is involved in it." It may even be permissible for the disciple of Christ to take up a stronger position in connection with this question ; he may assert, as a great truth, that death, of which men speak so much, and of which they know so little, is a problem of physical phenomena, a sign and symbol, whilst the true death is not physical, but spiritual, the separation of the soul from God and from the Spirit of life. It may even be assumed, as a form of truth, that the article of death to Christ was not the pangs of death. These are found in suffering and sacrifice ; and, as the Bible so fully proves, this is where the carnal and the physical are dissolved, and where the life of God is vitalised with the renewed life of grace. It is at this very point where the seed of corn dies physically ; but it is also where the spiritual—and all life is spiritual—enters upon a new order, that it may bring forth abundant fruit. It is not necessary that a Christian disciple should dogmatise as to the method, or the way, of the resurrection from the dead, of many, or of the one. The stage of experience, and of science, in this matter has not been reached by men ; thus they are not called upon to form any theory as to the order of the resurrection, and how it will take place. The agnostic may sneer at the Christian who cherishes this faith, and is confident that it will be realised in due time ; it is the agnostic, however, that is to be pitied and blamed, because in his ignorance and self-assertion, he is indulging in a game of bluff, and uttering

thoughts and words about which he does not understand the meaning. Men who have had spiritual experience of the great truths in the Bible do not turn away from Christ, because men who think themselves wise and clever, claim that they possess great scientific knowledge ; they know more than the agnostic ; they have experiences the naturalistic thinker never enjoyed ; and thus their reply to the witty sneer, or the wise assertion, is that they know Him in whom they trust, and they can afford to wait patiently for the fuller revelation that is sure to come.

The problems of the Incarnation and the Resurrection, it can be seen, are vital ; that is to say, they lie at the very root of the new creation in Christ, thus men may say that every death of a seed, and a resurrection to new life, is a new incarnation, or a persistent continuation of the spirit of life to carry forward the Divine purpose of the salvation of men from sin, and to bring nearer and nearer the spiritual living kingdom of God in truth and righteousness. There is an aspect of this thought that will repay careful study in the light of the method of Christ and of Divine wisdom ; it is one often used in the Bible—that of travail, suffering and sacrifice ; but here it is examples with which men are not familiar, and yet they underlie the deepest and truest conceptions they have derived from the Bible. It is necessary to remember, before expressing these thoughts, that three conceptions as to scientific order continually arise and meet the student, these being the law of development, the seed, and embryology ; and that the highest realm of thought known to men is the life of sacrifice as correlated with grace. To reverse the order, it may be put in this form—the highest revelation of God known to men is self-sacrificing love, and that this has been revealed as a seed, an embryo, and in a man ; and that this revelation follows the law of development. It is also well to try to forget the conception of creation as by fiat, quite suitable for a child, and to try to grasp the very important thought, that God cannot be separated from the seed, as thought, and that all subsequent conceptions up to creation as the work of the Spirit, is a continuous revelation of the thoughts of God, the Ideal, the wisdom of the Spirit, and the works of the Spirit of God. It is not easy thus to think of God as immanent in creation, and it is even more difficult to sustain the thought that the process is one, even though it extends over millions of years. It is clear, to begin with, that it is only an intellectual and moral being that could attain

to such thoughts ; it is as person possessing knowledge, and a moral nature, that the personality of God is spiritually discerned by man, believed to be true, and thus man, the thinker, nature, and God, are correlated and in the order of thought there is unison and harmony. What then is the highest concept that man has reached of the revelation of God as found in creation ? It may be summed up in this thought that God is spiritually conceived as in travail ; and the fruit of that travail is found in the seed, womb, embryo, and in the manifested living creation in man. The conception is that of sustained labour, and not until man is created in the image of God is there rest from that labour. Here the conception, the symbol-forms of thought, the way by which men think such thoughts, comes to an end ; and perhaps the only real difference between the conception of the child, and of the spiritual man, is found in this, that the man thinks in the order of development as revealed by science and Divine wisdom, whilst the child listens to a story and pictures the process as taking place in six days.

The next thought is that man did not continue in the state of innocence ; he was impatient and sought for knowledge by the way of disobedience ; and thus the Fall from the moral state, and the inability to attain to true knowledge and divine wisdom. Man is thought of as a spiritual ruin, a creature of the earth ; and the theme of the Bible is his regeneration, renewal, and restoration, by the way of grace and sacrifice, to the Divine image. The first portion of Genesis, from Adam to Abraham, is conceived as one form of the revelation of grace ; it is the seed ; it is involved thoughts. Thus it is conceived as the travail of the Father ; and it is Abraham, and the three days' journey to Mount Moriah, the son, the sacrifice, and all that these things represent, that is the consummation of this sore travail, and living representation of God, as Father, as seen in the father Abraham and the son and seed Isaac. This end is also a beginning. Here again the seed begins to live and the travail can be followed in detail, and in order, and something of the working of the Divine method of development may be traced. For about 250 years there is the travail of the involution of the seed in the patriarchs before the conception in Egypt ; and the period of gestation in the womb is about 250 years ; thus the child-nation born at the Exodus was being prepared for its mission during this long period. It ought not to be forgotten, however, in the light of embryology and

development that even 500 years only brings to the birth that which had been under the law of development for many centuries before that time. What is required here is not exact chronological details ; it is the becoming familiar with the lines of thought introduced by science, so that what has been in the past unknown may be in a measure realised as useful in the better understanding of the Word and the Works of God. The child-nation is represented as under tuition in the desert for forty years—that is four series of ten, or ten series of four ; then there follows the possession of the inheritance, the commonwealth, the kingdom, the captivity, the restoration, and, at the end of this period of travail, the Advent of Jesus Christ, the Son of the Father. This end is also a new beginning in the kingdom of God. The Son has lived, finished the Work His Father gave Him to do, overcome His great enemy, risen triumphant over death and the grave, ascended into glory ; and it is from this travail of God in creation, of the Father and of the Son, that the Spirit is sent forth with Divine power and wisdom to begin the great travail of the Spirit, because men were prepared to conceive this thought in the world. Falling back upon the Divine order of development, the Father had travailed in the seed in Genesis for 2,000 years ; the Son had been in travail in Israel for 2,000 years ; and the Spirit has been in travail in the world for 2,000 years, as the Spirit of Truth, teaching and guiding men, and revealing to them ideals of truth or the ideal in Christ. All this is conceived and expressed in this particular way as tending to illustrate, in forms of thought, with which men are more or less familiar, the travail of God in the redemption of men, the important matter being that the fundamental conception of God, the Father, Son, and Spirit, is that of love as sacrifice, and that all things are subject to Christ in this realm, to bring about the salvation of mankind and the restoration of the race to the favour of God.

But it may now be suggested that this order of thought has led up to a conception which men ought to consider, and it may be expressed briefly in this form. God has been conceived as in travail, and the consummation is the creation ; the Father has been conceived as in travail, and the result is seed thoughts of grace, and Abraham ; the Son of the Father has travailed, in body and soul, in Israel, and the result is Jesus Christ ; the Spirit of Grace and Truth has been in travail, revealing Christ in conflict with evil, as traceable by the law of development, and

the issue appears to be science and Divine wisdom as revealed by the method of Christ. What then, it may be asked, are men to learn from these truths, as they have been repeated so often, and in so many forms, in this study of the Bible ? Surely this, and nothing else, that the time has at last come for the beginning of the manifestation of the work of the Spirit in mankind, so that the travail of Father, Son, and Spirit, may be made effectual in the souls of men everywhere in harmony with the teachings of science and Divine wisdom. If this thought is understood, then it is for men to study what this really means ; and so far as analogy can point the way, it is that now men must begin this their sore work of travail ; now they are to conceive the thoughts of the Father, hear His voice and obey His will ; they are to take upon themselves the image of the ideal, Christ, and be His followers in deed and in truth, in the sorrowful way ; they are to spiritually conceive the wisdom of the Spirit as revealing Christ the ideal ; and they are to become Christ-like men in this world, and enter into the state of travail for the salvation of mankind. But men may say, when did, or when will, this new order begin ? This is a subject to be studied in the light of development, and one that men may study with good results ; but the practical point is this, that men are being consciously awakened to this truth, thus it would follow that the development has been already advanced to a definite stage by the Spirit, and men are now called to rally to that reasonable service, which is obedience to the Father's will, conformity to the life of Christ, and spiritual service in the spirit of grace and of self-sacrifice. Men may say all this is visionary ; it is only a germ-thought, or an embryo, or a man, a seed in the ground that will die, and men will see it die, decay, be disorganised and perish. The husk may die and the earthly forms may perish, but men may rest assured that the Divine Seed will live, bring forth abundant fruit, overthrow the powers of evil in the world, and the issue will be the millennium of peace, and the manifestation of the kingdom of grace and of Divine self-sacrificing love in the earth. The heavens and the earth in their forms, by which men have lived and been educated, may pass away, but the Truth, the Word of God, Life, Christ, all that these names represent, cannot die ; they will abide for ever ; they are in the life eternal, the one Living and True God.

Here it is necessary to pause and try to conceive what these

things mean. In this conception of the Divine Travail it would appear as if an end was reached ; and that suddenly the travail of men in experience, empiricism, science and divine wisdom had reached a critical stage. There is the feeling that in some sense or other a change has actually taken place ; there has been a new birth ; and a revelation of God in Christ that requires special study. It is as if men had been groping about in the darkness in all past ages, seeking after God ; the veil of nature and of flesh has been around them, and thus, although God has been ever present as spiritual atmosphere, He has not been perceived by men in their carnal condition. Now that veil is being rent from top to bottom, the carnal and even symbol signs are being taken to pieces, and thus in their nakedness men are compelled to ask themselves what they really mean when they think about the Reality, about conditions arising out of the Reality, and about relations of thought, order, and law. It is to be feared that these symbol words have not been fully understood. What they seem to represent is this : men have found themselves as on the brink of a precipice ; they seem to have had the earth beneath their feet firm and sure ; but another step means the yawning gulf and the awful darkness, thus the necessity for thoughts as ultimates and related ultimates, even if they seem to be the flimsiest of veils to prevent men from falling into the depths of darkness and death. It is little wonder that agnostic thinkers shrank back when this vision of truth was revealed to them ; better, far better, the Unknowable than the yawning gulf. The thought that men really did possess a real and true good in the nature that was being studied, was held as a reserve of hope in the heart, and thus the relations of scientific order became their limited realm of labour and of delight. In a true and real sense Christians have not in the same way realised the grave position in which they have been placed ; the light of truth has passed through the veil to them and they have had visions of God ; and through these, by faith, they have not greatly feared the gulf that seemed so dark, neither have they understood that what they conceived to be as solid as the earth was actually being dissipated under their feet, had become unstable and was ready to vanish away. This is spiritual truth under the form of earthly symbols ; but surely to men of understanding there ought not to be difficulty in passing from the signs to the things signified. Stripped of all symbolism, except that of

names, which still remain signs, the facts realised are God as Reality ; He is Being and He is in all being ; related ultimates become signs that are to be believed ; and from these signs onward through creation and the new creation in Christ to man, as the veil of flesh and of intellect is being rent asunder, there is seen a blood-stained pathway radiant with light where God has revealed His Grace and Mercy, and also that realm of diamagnetic darkness in which men have lived, moved, and had their being. The veil being rent, men see the vision of God, it is that of the Divine Travail ; and men are consciously aroused to the great truth, that to be like God they require to be spiritual in their being ; and the way back to God is by that way of sorrow He has travelled to redeem them from evil.

It is not to be supposed that such conceptions as these can be understood by carnal men or by little children ; this is not where men with mere practical experiences can breathe freely, and, needless to say, the empirical theologian will not find himself at home in such an atmosphere. What men have to realise is that they have really emerged into a new world of thought ; old things are quickly passing away ; the past will not fit in with the present ; with what is new, and more true, than past conceptions. It is not easy to express what this aspect of thought means ; if expressed in intellectual symbols they are too abstruse to be grasped ; and if this is done by allegories or parables then the risk is that these are not spiritually understood. To think of God as in Divine Travail is allegory ; and yet having come face to face with this great truth in what other form is it possible to convey what is meant ? Men have been suddenly stripped naked and analysed, body, soul and spirit ; they have made Nature and Man objective studies, with this result, that they seem to have vanished out of the realm of the senses, and all that is left behind men conceive to be relations of thought with an undefinable Unknowable in the background. From the agnostic standpoint this is the result, and thoughtful men are realising these conceptions. From the religious standpoint of Christ, His followers look for His coming again, and they will not accept such a consummation as a true interpretation of all the facts. Christian men believe that God is the Reality behind all veils ; that He is First Cause and Creator, not in the childlike conception of the sons of men, but in a true and real sense, which they do not pretend to understand. Here they agree, in a sense,

with agnostics as to the Being that is Unknowable ; but they set their faces toward the light and not toward the darkness ; they live and believe, and thus by faith they may be said to take hold of the Hand of God and are subject to the guidance of His Spirit. It is quite true that they have had to suffer, as it were, a death in the destruction of their cherished conceptions ; their tabernacles fall to pieces and vanish out of sight ; but in the midst of the transformation scene, their hearts are filled with joy when they look forth and perceive that there has come down from Heaven the Home that is eternal in the Heavens. The losses sustained are not worthy to be compared with the glory that is being revealed ; they have no cause for regret, and this is their sorrow and their shame that they have so utterly failed to apprehend what God had revealed to them in His Word of Truth.

It may fairly be assumed that in using the following terms agnostics and Christian thinkers come very near to each other : they are at work on parallel lines ; and, if they will try to understand, and not study to confute each other, they may be able to see that there is really no cause for estrangement. It is not unfair to state that the agnostic believes in the Unknowable Power ; in an Ideal that lies behind all that science can discover ; in conditions which exist in nature, and in man, which have a pre-existence to experience, empiricism, and science ; and the manifestation in Nature and in Man of what in the very nature of things is the spiritual ideal inwoven in creation. To such conceptions the Christian thinker will agree if he is freely permitted to translate these names into God, the Almighty ; Christ the Ideal, the Life ; the Spirit and the Spiritual in plan, purpose, and design ; and that Nature and Man physically and psychologically are the works of the Spirit of God. It is at the fifth stage that the real difficulty arises ; with the preceding four the agnostic may elect to say that he believes that this agreement exists, or that he remains agnostic and will not commit himself to any form of belief. If the agnostic chooses to stand by this position, then it is plain that the Christian thinker can have no more to say to the agnostic, because he has pre-judged the whole question by declaring that his belief is in darkness, not in light, and that he will not admit that light exists. What then is the result at this fifth stage of development ? What is here assumed is that agnostic and Christian thinker enter

the same arena of thought, on one side named physical and psychical, on the other side experience and empiricism, with all that they represent. All this is pre-scientific, and what both men now seek to understand is in what way they can place in scientific rational order the contents of mind and soul, as psychical thought. It must be clearly understood that both thinkers strictly limit themselves to the inductive order of thought, thus what they do is to break into the realm of experience at some point, and from that stage they begin to build a spiritual cosmos out of that chaos which exists in their own souls. What they find there, as conceived in a certain order by experience and empiricism, is found valuable as building material; but as realised by scientific experience from the days of Copernicus to the present time, they have actually to demolish what had been built and to rebuild upon principles not known to empiricism. The results here to both classes of thinkers are quite harmonious; they have proved their methods of thought, and the physical sciences are the foundations of the spiritual world well and permanently laid. This, it must be remembered, is the Spiritual World and not the material and the tangible; this is now clearly understood by careful thinkers, and thus it is not necessary to prove this position. The difference to be discerned betwixt the thinkers is found here; the agnostic has in the physical world traced sequent effects and antecedent causes all round the circle, and he finds himself shut up as within an iron cage out of which, by the power of logic, he cannot escape. He has in effect said. "Reason, be thou my god, enlighten me and I will worship thee;" and when the man seeks a way of escape, then he reluctantly discovers that his god has become a devil who laughs at him for his folly, and then tells him plainly that he is himself in the same miserable condition. That this is the literal truth is now being clearly recognised by thinkers; and if there are men who think otherwise, they have not found out the limitations of their prison-house and the mercilessness of the god reason, or the devil logic. Now the devil is not a fool, and it is not to be supposed that he will allow his victims to escape if he can by any means keep them prisoners; thus his schemes to amuse and instruct them have been many; and his master work has been for devilish ingenuity, that of supreme audacity and effrontery, in causing men to turn from God, Christ, the Spirit of Truth,

and the Bible, to worship Nature and Man, the creatures of God ; and creatures which men ought to place in their order in the state of subjection. The position of the agnostic is not one that a freeman can look upon with favour ; his conceptions tend in this direction, that the man is making a fool of himself ; he is trying to deny fundamental truths that exist in his own soul, in conscious knowledge ; he is cherishing a naturalistic, mechanical, pessimistic order of thought that cramps his spiritual powers ; and, there he stands before the world a prisoner in fetters which he alternately fondles as ornaments, or detests as a sign of bondage. So far as the whole realm of intellectual scientific enquiry is concerned, the Christian thinker is at one with the agnostic scientist ; what he has to say about such things is that to him, as a freeman in Christ, there is no such things as cages and barriers ; that he is not in any way required to admit that the devil has any authority within this world of thought ; and, that what he is doing when studying what is scientifically true is learning to read the thoughts of God in their order, as manifested in creation ; as conditioned by the Spirit of Truth ; as conceived as a Divine Ideal ; and as revealing the Thoughts of God, the All-Wise Creator. The poor agnostic as he struggles to build up a creation of his own, flounders on from bad to worse ; and the only logical issue of all his reasoning is that he exists in a universe of phenomena ; that he is in himself mere phenomena ever changing ; thus even the game of seeking after knowledge is valueless when there is no abiding reality perceptible, and any hope of a life hereafter is conceived to be inconceivable. It is very difficult to sympathise with men who take up such an attitude of thought ; the fact of the matter is that they have not developed with the age in which they live ; they have taken as their forms of thought what is material, chemical, and physical ; they live in the pre-Darwin age, and thus they have not studied with necessary care the more important lessons which arise out of the realm of life by the law of development.

The suggestion here is that agnostic evolutionists are a type in which there is no spiritual life ; if without life, how could they grow and develop, become differentiated and advance toward manhood ? The intellectual stage is the critical one in two senses ; in the first, it is so critical analytically that it destroys any spiritual life it may possess ; and, in the second, being thus

reduced to relations, forms, and order, there is no living power left in the mechanism for further spiritual development. Perhaps what is meant here may be more easily conceived under the form of allegory ; and the spirit of John Bunyan will forgive the liberty taken, in thinking upon the lines laid down in the story of his famous pilgrim. The free change in the allegory will be excused because of the altered conditions of modern thought, because it is here necessary to deal with earlier problems of life as men now consider them. The allegory takes this form : it has to be conceived that three men, the Christian, the Agnostic, and the Empiricist meet together in that stage of the journey which lies betwixt the Interpreter's House and the foot of the Hill Difficulty. Christian has a conscious experience of the City of Destruction, the Gulf of Despond, the Wicket Gate, and the Lord who received him there, and all the pictures, signs, and teaching received from the Interpreter. The other two have tumbled into the way of life ; they say they are in it, and being in it they assume that Christian has no advantage over them ; being in the way, and just as far on in the journey, what difference could there be as to the future and the results in the journey of life ? Christian told them his experiences, hoping that they might be led to reflect upon their true position in God's sight ; and, it may be assumed, in the form of allegory, that they also told him of their knowledge and their experiences ; how they were born into the world of life ; how they had progressed in their journey from infancy ; and how they also had been in an interpreter's house, and had seen many things therein which had been helpful to them on the journey of life. They had tumbled into the way, certainly, but they could not see in what way the Christian life differed from the carnal life of their experiences. The three men in this story pursued their journey, conversing freely together about these matters, which to the Christian were spiritual, but which to the other two were carnal ; the one was thinking upon, and reasoning about, the living way and the better country ; the two were in a lower stage of development, psychical, reaching upward to what is intellectual. When near the Hill Difficulty they came, as if suddenly, in sight of the Cross, the Man, and the Grave ; and it is how these men responded to this vision and the ways they chose for their future journeying that is of chief importance in this story. Upon Christian the vision acted like a charm ; he

was ready to receive it ; his burden lay heavy upon him ; and thus as if by the hands of angels the burden was taken off his back, it fell upon the ground ; and, as if attracted by Divine magnetism, it rolled over and over, entered the grave, and it was gone for ever. The effect was para-magnetic and Divine, the sorrowful heavy-laden man was set free ; joy and gladness filled his heart, and the rhythm of song burst from his lips in these words : " Blest Cross, blest Sepulchre, blest rather be the Man that here was put to death for me." To the two carnally-minded men the vision meant only a poor miserable malefactor ; or, it might be an innocent man put to a shameful death by just or cruel men ; and it was not for them to enquire into the causes of the man's death ; to question the justice of the judges, or to interfere in any way with the customs of the land through which they were travelling. The Altar and Cross, the Man and Sacrifice, the Grave and what it reveals, it will be observed, are the spiritual tests applied to these men ; and it is in accordance with their spiritual state that the results follow as to their journey. To Christian it is the vision of angels, a draught from the Fountain of Life, the Roll in the bosom, the brave heart and advance up the Hill Difficulty. To the Agnostic the road chosen was away to the left of the hill, to the mountains, darkness, stumbling and death. To the Empiricist the choice was round the right of the Hill into the woods, scrubs, mazes, and desert places ; to the place of wandering, strife, vain-glory, and death. It is not necessary to follow these three men further at the present time, they have served their purpose by illustrating the distinction betwixt the Carnal and the Spiritual ; and the paramount importance of conceiving the difference betwixt the natural birth and the Spiritual change, which leads to Christ, forgiveness of sin, the assurance of hope and that life, which is life indeed, because it is in the Divine order of development where the man type is lost and the Christ type is inborn in the soul as the means of spiritual development in the future.

The allegory or analogy thus traced requires study, and if the true significance of the intellectual realm is discerned by this means, it may prove helpful in assisting students in their study of what is a very complex problem. The teaching is not difficult to follow and it may be expressed literally in this form : the Christian, by Divine Grace, is seen to be on a plane of thought

above agnostic or empiricist thinkers, thus his onward progress is in harmony with the law of development and conformity to the Christ type of being. It is not that he has attained to Christ likeness, but he is pressing onward to reach perfection, and when science and Divine wisdom have fully enlightened the man in the knowledge of the method of Christ, then there will come to pass that saying, "Death is swallowed up in Victory." From the Cross to the Crown is a long pilgrimage, but it is very important to be in the right way, in the right spirit, and that the growth in grace be in harmony with the Christ type, and not in the sweltering chaos of the Adam type. It is this difference that is so important ; and what will hinder development to the spiritual type whether it be visible signs, intellectual forms and symbols, ritual and law, authority and ceremonies, it has to be remembered that all such things are carnal, therefore, they restrict liberty and freedom, and they do not permit development in harmony with the Christ type. This line of thought may be conceived to be specially favourable for personal study, and for the study of man, as individual man ; that is to say, by this means a man may honestly sit in judgment upon himself and deliberately conceive a true judgment upon his own spiritual position. It may not appear to be charitable to conclude that the agnostic and the empiricist drop out of the struggle of life and the survival of the fittest ; they have made their choice, taken their own ways, thus the men as types, do not appear again in the pathway of development and in the spiritual pilgrimage. It is the fittest that survive and the fittest are those who are being developed consciously, or unconsciously, to the type of Christ as Grace and Sacrifice.

If this line of argument has been followed, then it can be seen that what is conceived as moral results will follow from the relations of the individual soul to Christ ; if the thoughts are spiritually true the moral life will tend to be good and right in God's sight ; if Christ has been rejected, not in any narrow sense, then the story is that of spiritual darkness and the Desert, and there is no power to enter in and possess the Divine Inheritance. Looking at this subject from a wider standpoint, say that of mankind, then this analogy or allegory, would be suitable for making these initiatory stages of Divine wisdom more simple or easy of comprehension. It has to be assumed that the intellectual struggle is over ; that the moral has gained

supremacy ; that order has been recognised, and that law has been conceived to be the Will of God. There is the desire to conceive what is truly meant by the method of Christ as seen from the standpoint of science, and it is supposed that science and Divine wisdom are too abstract for simple Christians who are unable to follow the complex order of thought followed. Could this be done by art so that true pictures could be conveyed to the mind as to what those abstract problems represent ? The allegory would take this form : the representation is that of a drama, the stage, and the onlookers in the theatre. What people see when they enter the theatre is the great building filled with people in their places, in the light patiently waiting for the drama. In this theatre at this stage there are two worlds, the Visible, in which all the people live, move, and have their being ; and that Unseen world which they are waiting to perceive. The thinker is required to study this great assembly, to think upon the past of old and young, rich and poor, wise and foolish, and to try and conceive from what varied standpoints those present are prepared to perceive and conceive the play they have come to see. 1. The first movement is that of rolling up the gaudy screen with its many advertisements ; the hush of expectation, the fading light, and the great drop screen that makes the darkness visible, but which does not reveal anything of that other world behind the screen. 2. There is a brief pause and upon the screen there appears a word, or a few words, that give expression to those who understand the signs, the name of the play. 3. It has been conceived that behind the visible screen, and the name, there has been much thought, planning, and designing, so that what is to be represented may be brought forward in a suitable manner to meet the requirements, and the approval, of those present : they are to be the judges of the play, and thus it is very important that they may be worthily prepared, and fit to give a right judgment. They ought to be in harmony of thought with the author of the play so that they may not misjudge his work ; and, it is granted that the actors are to be sympathetically received and encouraged so that they may do their best. 4. The screen is gradually raised up, the new world is made manifest to all beholders ; and all is ready for the representation of the drama of life that is to occupy the attention of the beholders. It is not necessary to proceed further in relation to the play ; the parable can be easily

understood; this is the drama that includes and explains all dramas; and it takes men backward in thought to those very abstract problems which some people do not seem able to apprehend. To carnal people this world is as a theatre: it is a world with its own light of experience and of truth; that other unseen world is different, it is what the people in the carnal world are able to perceive in it; thus the drama represented is a test for the onlookers quite as much as the play is for the actors. It is not from an unprepared standpoint that preparation is made to begin the play; the darkness is a preparation for thought; the vanishing advertising screen removes the vanities of this world; the dark screen impenetrable speaks of God and the Eternal; the Name, the Ideal, that conceives and expresses the whole play; the planning, designing, and preparation, the Divine thoughts of the Spirit; and the uplifted screen and the new world the manifestation of the work of the Spirit in Creation, and in the new Creation in Christ. Art, it will be seen, expresses more easily what Divine wisdom tries to express in symbol words; but not all onlookers in the theatre of life wish to see, or care to think upon, what art means. What men see is what they are able spiritually to perceive; thus the fault of want of appreciation may too often be, not in the drama and the actors, but in the individuals who do not understand what they see. This parable of the theatre and the drama will repay the careful study of those who are familiar with the subject; it may be applied to the life of man, nations, or mankind; it may be used by a competent student to the great drama in the Bible; it may be a suitable test to apply to all mythologies and dramas known to men; and, it is a thought worthy of consideration whether this is, or is not, the true source of all dramatic literature as it seeks to study and to represent the great conflict of good and evil, truth and error, righteousness and wickedness, grace and self-assertion, sacrifice and persecution, as revealed in history and experienced by the sons of men.

The suggestions made as to dramatic art are meant to illustrate this thought, that the facts denied, or held in abeyance, by agnostics find a fitting position in the realm of art; it is not to be assumed that those who place the drama on the stage have such spiritual conceptions, but they find them to be suitable signs to use in their representations. It has been assumed that the history of mankind is like one great drama of the great struggle betwixt good

and evil ; but it would be equally true to conceive the thought that a great dramatist could produce many dramas from the Bible : and that a series of such works of art could be made very powerful as a means of instruction in truth and righteousness. This is a wide theme to enter upon ; thus it must be limited to the suggestion that each of the generations in Genesis is a theme worthy of careful study : that a series of great works could be produced to represent Israel from the Call of Abraham to the Captivity in Babylon : another series from the Restoration to the Book of the Revelation : and a still greater series in the events found in the history of Christendom. These are conceivable as historic dramas and as tragedies following the order of development ; and it is quite possible that the dramatist would, for the masses of men, prove a more efficient teacher than the historian, the philosopher or the theologian. The great poets have uttered their conceptions as bearing upon this subject ; but it does not seem to be such a suitable field for the poetic genius as for the dramatist. It may be conceived that a series of paintings, following the order of generations and of development, would be of great value ; only it has to be remembered that the pictures would be pictures only to the many who looked upon them, and only the few—those who knew and understood the order of the pictures in the gallery—would be able to enter into the spirit of the work, because of their fitness to interpret the conceptions of the artist. The drama, the poem, and the picture are all useful in their place ; but it must be conceded that they are carnal representations ; to carnal men they would remain as carnal, and only the spiritual minded would strain their vision to get a glimpse of the spiritual that lay behind word and action, poem and picture. This is the usual stage reached in all methods of teaching ; more depends upon the man who sees and hears than upon things seen and heard ; to the natural man all things are natural ; to the carnal man all things are carnal ; to the intellectual man signs, symbols, words, conditions and relations ; and to the spiritual man the thoughts are spiritual, heavenly and eternal.

This suggestion as to the realm of art may not be out of place if there is not too much stress laid upon the value of art as a means of spiritual instruction ; the utmost claimed for art here is that it may be valuable, even as a means of grace ; and that true art will be found to express its thoughts in harmony with the Bible, nature, man and the method of Christ, and thus a possible witness

to the Divine order, to law and righteousness. The meaning here may be traced in this direction : in the study of experience, empiricism, science and Divine wisdom, from the beginning in God to the end in the conception of the Divine travail ; the method of thought carried out, has been largely that of enquiry, of discovery, and of searching after God, and all that God means. In the physical universe His footsteps are traced in their order, but God is not to be found ; in the realm of life His wisdom is discerned, but physical forms do not reveal God ; in the soul of man, where darkness reigns, He cannot be seen ; in the intellectual relations of science no instrument can discover Him ; in law a Voice might be heard, if the listener could interpret the signs and words ; and even the altar and cross, suffering and sacrifice, may be misinterpreted and conceived to be incomprehensible. Men cannot, by their methods of search, find God as visible and tangible object ; He is Spirit ; and it is truth, by the Spirit of Truth, in the way of life and truth, that guides through physical and psychical, intellectual and moral, grace and sacrifice, to conceive the spiritual and the true, and thus to find God, the Father, in that vision of the Heavens revealed as Divine travail for the salvation of sinful men. It may well be conceived that when men have thus, as they think, strenuously followed this order of thought for many days, that it might be found helpful, for the purpose of relieving the strain, to look round upon drama, poem, and picture, and thus in more homely form contemplate for a brief moment the works of God under such forms. But this is to fall back upon a lower order of thought ; it is to try to be a child again ; and to permit the carnal veil to enshroud the soul. There is still something wanted ; there is a beckoning hand that invites to further study ; the Master calls to other, and different, studies, even to some of His words as they were uttered to His disciples on that evening of companionship, of supper, of sorrow and betrayal. It is a wonderful quest to search for God and to find Him in the Divine travail of redemption ; but there are some questions that only Christ can answer, and perhaps the place to ponder upon them is in the upper room ; and there to listen to questions and answers, as Master and disciples converse together about His going away, the reason why, and His coming again, so that they might be with Himself in the heavenly mansions. It was expedient that He should go away, so that through His absence they might be prepared to receive the Comforter, the Spirit of Truth. To

Thomas all this about going, preparing and returning were words without meaning ; he was not prepared to receive them ; his pre-conceptions shut them out ; thus the frank confession of want of knowledge as to the whither, or the way. The Master's reply is the strange one that He is Himself the Way : and the Whither is to the Father ; that He is not only the Way, but also the Truth revealing the Way, and the Life that animates all those who walk in the Divine Way of life ; and, what is noticeable. He is the Way to the Father, and there is no other way. How are carnal disciples to understand these wonderful words ? There is no carnal explanation to be found ; they are spiritual concepts of the highest importance ; thus if men knew their meaning they would know the Father and see Him. Christ links men with God ; in Him is all the Truth of God ; and His life is the Life of God ; in other words He is the Ideal, and by Him God is revealed. This concept is one that the intellectual enquirer cannot understand. How can Jesus be the Father seeing that He is going to the Father ? Is it not reasonable to ask to see the Father and thus to get a clear definition of what seems to be unintelligible ? Is life visible ? Is truth tangible ? Can the way to heaven be traced upon a map ? Can the Father, as Spirit, be seen with the eyes in bodily form ? This matter is not one of physical body, or of intellectual subtlety : it is one of belief ; of spiritual union and communion ; of an indwelling Father, of spirit likeness, and of spirit power, as perceived by living actions. But this mystic union is not limited to Father and Son ; it extends to all believers, to all who are endowed with the same Spirit of Truth, who live in the Divine Life of Love in harmony with the Divine Will. This is the ideal ; it is the Heavens even upon the earth ; it is Christ in the soul with the strange shadow over the soul that prevents His realised presence in the consciousness of the disciples. Will He not be there when He is sought for ? How will this conscious absence, causing a sense of bereavement and of sorrow, be relieved ? But why should this absence be realised and felt ? He will be there, even though not found ; it will be this sense of absence that will cause sorrow ; therefore, it is necessary to inquire into the conditions in the soul bringing about this felt sorrow and bereavement. It ought to be remembered that all the disciples listening to Jesus on that night firmly believed in the near advent of the visible Messianic kingdom of Israel ; and, it was this belief that prevented their recognition of the real and true meaning of the

words uttered by Christ. His assumption is that they do know the way He is going : He seems almost astonished at Philip's lack of spiritual intuition and intellectual apprehension of truth, as not to have grasped the thought that it is spirit that unites, causing oneness ; whilst words and forms ever cause differences, dissensions and difficulties. What Christ seems to suggest to His disciples is that they are not so ignorant as they appear to be ; semi-consciously they have been for years living upon His thoughts, but they have not realised as yet their true meaning ; but the time is very near when what has been inspired by them will be called into active life, and this conversation is the preparation for that change. Christ foresees and tries to prepare His disciples for what He knows is very near : they do not see, neither do they understand that their cherished hopes are to be dashed to pieces ; and, that what is like death, destruction and disintegration has actually come upon them. So far as the visible kingdom is concerned, the storm is ready to burst that will bring it to ruin and scatter it abroad to the four winds of heaven ; but there is also, as it were, a woman in sore travail at that hour and a child ready to be born ; and when the child is born there will be joy in heaven and earth, and the travail pangs will be forgotten in the renewed hope of a true Kingdom of God and of a spiritual Israel. What then are the conditions necessary for survival under the crushing blow so near ; sustenance in the pains of travail ; and preparation for the coming of the Spirit of Truth ? It is all summed up in gracious self-sacrificing love, in the holding fast of Truth, and in being led to understand that this is the way to the Father and to Life. If the phenomena of the visible and the carnal pass away, be reduced to mere protoplasm ; this truth they must be prepared to hold, that the Life lives, that they live in Him ; and that it is life that is Eternal, not forms and symbols. All this is understood in the realm of order and law in this way : His one great commandment is gracious Love ; the disciples know this ; if they love and obey Him, then they will prove that they live in love ; thus to love is to be loved by the Father and the Son ; and it is in this atmosphere and spirit that Christ loves and manifests Himself to those who love. The Father is Love, and the Son is in, and expresses, that Love ; those who love are in living union and communion with Christ, and He is in them as their Life of Love. What is the meaning of these thoughts ? The plain meaning is that the Lord of the physical life has taken

the physical order to express by analogy the highest spiritual truths ; He has done what all men do when they translate the physical into the psychical, or the moral, and the analogy is beautiful and true. This is the very highest revelation of Divine Wisdom, and all the cumbrous nomenclature of the unknowable, ultimates and related ultimates, are assumed to be matters of belief, about which men are not called upon to trouble themselves. But this is said to be mysticism ; it is not practical ; manifestation means manifestation, it is something to see, touch, realise by the senses, and thus how can the manifestation be given to the Christian and not to the Jew, to the spiritual and not to the carnal ? Is there really any difficulty here except that which practical worldly minded men raise up because of their own dia-magnetic condition ; their unfitness to understand ; and, their assumed limitations of knowledge of which they are the judges ? Their standards are intellectual, moral and dogmatic, as summed up by the carnal practical reason, and what they maintain is that this is the highest order attainable by man ; therefore, by this standard all men must be measured and judged. The Master says this is not so ; this may be the pre-conceived conception of Jew, moralist, or ethical teacher ; but, His realm of thought transcends such conceptions ; thus what they omit from their standards of thought in their mechanical order is placed right in the heart of His method of thought, and it is gracious, self-sacrificing Love that is the Life of God and of men. When men love Christ and obey His words in His Spirit, then the conditions of the realm of Love are conformed to ; thus they know that Father and Son love them ; that they are come to them : and that They abide in them. Those who do not fulfil the conditions of the life of love cannot comprehend these things ; they live in a different world, therefore they are as incapable of giving an opinion upon this subject as the man of sensuous experience is of giving a true explanation of the sciences of astronomy, chemistry, or biology. This then is the result of this brief companionship with Jesus and His disciples in spirit ; and the lessons received are, that experience, intellectual subtle power, and moral or religious forms of thought do not understand, comprehend, His teaching and method of thought. His thoughts are not to be conceived as His only in any limited sense ; they are equally the Father's expressed in His words. This is where He has to limit His thoughts by the avenue of words as signs and by personal presence ; but it is not the highest stage

to be reached ; in fact it is only the beginning, and it is the Holy Spirit that has to continue this work through the memory, and special teaching, until Christ is revealed and made manifest in all His Divine wisdom and spiritual glory. Is this all that can come to men from the Person and the Voice of Christ ? The symbols of thought change, the blessing of peace is given, and fear is banished. He is going, but if men loved Him, and knew what His going meant for them, then they would rejoice and be glad. They are unable to understand or follow Him any further ; the shadow is upon the wall, the door, and the pathway ; the Captain of Salvation must place upon His own head the helmet of salvation, on His breast the shield of faith, with the sword of the Spirit He must defend Himself, and with the weapon of all-prayer He must go forth to meet the great enemy of God and men. All this was clearly seen by Christ ; His conversation was the means by which He conveyed to them the knowledge of what was very near : the struggle to the death was at hand ; and the strange thing which the disciples did not then understand was that His great victory was to be an apparent defeat, whilst the seeming victory of the enemy would be a crushing disaster. Why did He go forth alone into this conflict ? For this purpose—that the world might be able to see, and know, the true meaning of Divine love, and how the Divine Son went forth with a perfect will to obey His Father. Here let men pause and think what these things mean ; the end has come ; the pillar cloud has begun to move ; the past is past ; the new era begins here ; therefore, let men arise and consider whither that pillar of light and darkness will lead them.

It is not necessary to linger with the company of disciples to hear the parable of the vine, to listen to the closing comforting words, or to permit the sanctifying prayer to fall like the dew from heaven upon the soul ; these are not themes to be discussed in market place and newspaper ; they belong to the sanctuary, and to that inner circle of friends who are found worthy to receive this teaching. The position reached here worthy the attention of all men, is that here, for the first time in history, the revelation is made to men of the unique explanation of what is truly the religion of Christ. Around Him as His disciples there are men of experience, intellectual men, moral and religious thinkers, and there is one silent observer and thinker who is receiving and assimilating in his own soul all that is being said. What evidently

appeared to him as strange was that all former conceptions upon religious questions were being translated into the symbolism of love, of love as sacrifice, and of love as the very life and being of God and men. What may strike men of the twentieth century as strange is that this seed of thought has lived through past ages, and when men attempt to express their highest conceptions, they are in harmony with this representation of a conversation betwixt Christ and His disciples. There is not merely unity of thought ; there is a strange weird likeness as to historic conditions, and thus Judaism and Christianity may be seen to be in analogous positions. Judaism was tottering to its fall, and within a brief time the doom would fall upon Jerusalem and upon the Jews. The body, political and religious, was dead to truth and righteousness ; and what was once nourishment for spiritual life had become degraded and disorganised. What appeared to possess life and vigour was dead to God and righteousness ; thus the Life in Christ was centralised in His disciples, and it was to become their privilege to set up the new Christian religion in the earth. After many centuries a similar crisis has come upon Christendom ; and if the Master and the disciples were to meet and talk freely together, it is conceivable that the conversation would be upon similar lines ; the disciples would still put questions about experiences, about intellectual difficulties, and about the differences betwixt Christians that say Christ manifests Himself to them by His Spirit, and other Christians who never enjoyed such revelations. The problem of this day is not theological dogma, or the authority of scribe and priest ; it is whether there is any life left in religion ; whether there is a Christ that lives and is able to save : or if the whole concern is sham and pretence, dead and worthless, fit for rejection, death and burial. The strange thing is that few indeed seem to have any conception as to what the religion of Christ truly means ; they have been taught that God is love, that Christ is love as sacrifice, that his disciples should follow in His steps ; and when men look round the horizon of the world, it is to find that Christians are wrangling about State and Church, education and creeds, slums and houses, capital and labour, and similar problems of a social kind that are to be the means of salvation for mankind. It is not to be conceived that such problems ought not to be studied, and that social and political problems should be neglected. What is suggested here is that Christians, as they now think and act, would lose nothing by

becoming Jews ; they need to be born again into the Divine realm of love ; and until this takes place, they are not truly Christians, in the sense that they live in that fair realm of love, as sacrifice, in which there is union and communion in the Spirit of Christ in love. It is not to be assumed that in the company of disciples there are none that are given to ponder over these things in their hearts ; what is meant is that their voices are rarely heard ; and, possibly, should they begin to speak they would not be heard in the tumult around them ; and it is certain that their words be unacceptable, misunderstood and misrepresented. This is a grave state of matters ; far more serious than men suppose ; it actually pre-supposes that the Christian dispensation has been a complete failure. It is hardly conceivable that so precious a seed of love had been planted in the earth so long ago, and men have remained so ignorant of its true history and order of development. Is it really science that is calling men to the true and earnest study of this subject : and has Christ come back again to teach men, by His own method of thought, in what sense He is life as love, truth and wisdom, and the only way to the Father in the Heavens ?

Christ come back again, and not to be seen by the eyes of men ; no clouds, trumpets, and legions of angels ; no returning saints in glory, and no saints in raptures to receive Him upon the earth ? The conception is an outrage upon Christian thought ; this is heresy indeed, and even the suggestion of such thoughts seems contrary to Scripture. Is this really so ? Can human interpreters be perfectly sure that only thus will Christ return ? Is it beyond the range of possibility that the psychical forms of thought may be superseded ; and that the parables and allegories of the Scriptures are not meant to be literally understood ? If the Jewish disciples happened to be so far wrong in their misconceptions of the Messianic Kingdom, is it not possible that Christian disciples may err in a similar manner, if they take the imagery of the New Testament and declare that thus, and thus only, He will return to reign upon the earth ? It would appear as if Christians are being specially invited to consider this matter, and science, the law of development, and the method of Christ, may have something to say upon this subject ? Science would suggest special care in the study of the order of that world known as grace and sacrifice ; the law of development would enquire what examples can be found of the literal fulfilment of prophetic thought,

and point to the fact that every new stage of development is not what men have expected, but rather what they did not look for, and what they were not prepared to accept as the fulfilment of the Divine promises. The method of Christ would tend to support such a conception ; thus it suggests spiritual realisation of truth and not spectacular phenomena. The meaning here, if it can be expressed, is that men find themselves in the strange position of depreciating phenomena, what is ever changing, and what does not possess reality and stability. They have been led to think upon things, bodies, signs and symbols as suitable for children : thus they fairly claim that what they require is reality, principles, related ultimates, and that out of these there will arise the Divine manifestation in power and wisdom, and that such an order will be scientific, to be conceived as law, and as such a true revelation of the will of God. Christ seems to be saying to His disciples this is the true way to the Father ; this is truth ; and to walk in this way is life, the life eternal. This is how the Father can be seen ; and by this means the Spirit of Christ and of Truth makes manifest the Father to disciples. What has to be remembered here is that the conversation in the upper room brought to an end the communion in visible psychical fellowship ; there intervenes the dark night, the garden of Gethsemane, the agony and the sweat as of blood, the arrest, the trial, the cross, the grave and the resurrection. When the communion is renewed it is under new conditions ; it is to disciples and not to the world ; it is in a spiritual form of a special kind that cannot be explained ; and, it is as, and when, He is pleased to appear during the period of forty days. Of course during past centuries Christians have laid much stress upon these appearances as proofs of the Resurrection ; but it may become conceivable that these incidents are more than passing visits, they are signs to be studied, and much may depend on understanding what these signs mean.

The line of thought introduced here runs thus : 1, conditions of experience as illustrated by Thomas ; 2, relations of thought intellectually as seen in Philip ; 3, empiric conditions as conceived by Judas ; and, 4, the true relations of the realm of Grace and Sacrifice as revealed by Christ. Thomas could not see nor understand ; Philip could not make the thoughts of theory and fact agree ; Judas could not discern the difference betwixt carnal and spiritual ; and, it is Christ that tells men that they fail to comprehend what they are reasoning about, because they have not

considered what is meant by the Kingdom of God, its conditions, atmosphere, order, laws and issues. Christ does not blame His disciples because of their ignorance ; He knows that they are like children ; it is that ingrained, persistent, wilful, carnalising of truth that is so tiresome ; and it is the difficulty of getting them to receive and conceive spiritual truth that is so trying. Where will men find such a patient, loving, sympathetic Teacher as Christ ? It is simply astounding to think that these disciples had been for years under Divine tuition, and at the end of their course they had not grasped the first principles of their Master's method of thought. Turn the light of truth upon the Christian Church, and the same conditions are seen to exist ; it is Thomas and Philip, and Judas, that are thinking and asking questions ; others listen and try to think what it is all about ; but they have failed to see into the Master's heart and to comprehend His thoughts and words. There ought to be a means of getting out of this position, but it is plain that these men being so carnal in their methods of thought, it is useless to expect that they will be able to give help to men who think they can see a brighter, clearer light of truth ; and hope, by sitting at the Master's feet, to get a clearer insight into His method of thought. If men will follow Thomas then let them understand their position ; they are carnal children who have not got beyond visible signs, and they do not understand that words are symbols of spiritual thought. If men will follow Philip, then let them drink deeply of the Greek spirit and method of thought, and read the issue in the history of that nation. If men follow Judas, then let them become Jews, ritualists, and let them study what has befallen that nation because they did not seek to apprehend the truth that true religion is spiritual and not carnal ; it is elective and selective, working by the affinities of conditions of the spirit and soul, and not through a visible State, Church, and privileged people.

Thus men are taught that when they go wrong it is necessary to go back to the beginning again, to first principles, to conditions, order and law ; and through their experiences in the past it may fairly be expected that they will be more careful to keep in the right way, to apprehend the truth in its relations, and to live in harmony with the conditions. Men like Thomas, Philip, and Judas, are types of men, and of the law of development ; thus the carnal world, the intellectual realm, the moral or ethical kingdom ; and all these fail even though they have had the

privilege of sitting as disciples at the feet of the Master, the King of Grace and the Lord of Sacrifice. They, as men, or as dispensations, were being trained in the School of Grace ; but they knew not their Master and Lord ; and when He came to them as the lowly Jesus, they thought that He was only a Teacher, likely to become a King, the King of the Jews, and that through the Messianic Kingdom they would attain to power and influence. This is where Christ meets His disciples and tries to teach them truth so that their false conceptions may be dissipated : and the great Truth revealed is that God the Father is Grace and Love as Sacrifice, and that He is the Son of the Father in Whom these principles, realities, or related ultimates are conserved, as in a Seed, for abundant blessings to mankind. What is the result here ? Even the story already repeated in so many forms, that men are now taught that the Way of Life is Love : that the relations of that Way is Truth ; and that the conditions upon which the blessings of Life and Love will reach men, be in them, is that they live in the Spirit of Love and of Truth. All these thoughts are as elementary ideas in the scientific world of thought ; and just as men of science would laugh to scorn foolish men who would not conform to physical conditions, order, and law, in their studies ; so it is in this realm also, if men would be Christians indeed, followers of Christ, then their world is Love, Grace and Sacrifice : and, it is only by observing true conditions, order and law in this realm that there can be a scientific realisation of what the Kingdom of Grace truly means. Surely this is plain enough even for a Thomas if he will only try to think what conditions, law, and order mean ; if in the natural and carnal realms he finds this to be so, then how can he object to, or fail to understand that the same order or law of development will hold good in the Kingdom of Grace ? This matter is very simple ; it is like all other realms of thought ; believe in the reality, and the principle ; understand the conditions, that is the spiritual order that exists ; conform to the order lovingly, willingly, in thought, word and deed ; try to make this order the spiritual law of life in the spirit of gracious self-sacrifice ; and if Christian men and women do these things, then they will understand what Christ means by His teaching, what He is in Himself, and what they will become when they attain to His likeness.

It is not an easy matter to leave the companionship of the disciples and the Master ; to go forth into the dark night, to

witness as in passing phenomena the events in the Garden of Gethsemane, the trial, the crucifixion, the grave, the resurrection, and then the incidents of the appearing, disappearing, and reappearing of Christ to His disciples during the period of forty days. What are the stories in the Bible? Phenomena. What is the meaning of phenomena here? It is that the onlooker is observing a panorama of events and he calls it a history, a record, or a revelation; but, although he may be able to follow the story intelligently, it is objective to him; thus the reality behind all changes, the principles out of which they arise, the conditions upon which there is development, the order and the laws that govern the changes, are not known to the onlooker. He has to learn to believe in the Reality, the First Cause; he has to conceive the thought that there is an Ideal; that all phenomena are conditioned spiritually; that order and law exist, and when all these thoughts are realised, then there may be said to be a beginning to understand what is meant by phenomena, and what the relations of phenomena are to reality, order and law. This applies to physical, psychical, moral and spiritual worlds, and thus there ought not to be any difficulty in understanding the meaning of phenomena. To the spiritual man there is Reality, the Ideal, Spiritual conditions, Spirit work or manifestations, science as order, law as moral obligation; sin as disorder and moral degradation; and Grace and Sacrifice as the means by which there is redemption from sin. Phenomena is the ever changing chaotic world that no one can comprehend; it is where all Thomas-like men live, move, and have their being; but those who would become Christ-like, wish to get beyond the changing forms to what is Real, True, Right, Good and Gracious. Those who know what they mean when they confess themselves to be pilgrims in the world of phenomena, seeking a better country, need not trouble themselves as to what the world may think about them: they do not understand each other; and the worldling has a long way to travel ere he will understand what these things mean. It is important, however, to observe that all true thinkers in the realm of science are upon the same plane of thought; and by Divine Grace and Wisdom they will discover that they are the servants and disciples of the same Master, if they love the Truth, walk in the way of Love and conform to the Divine conditions. What are the resurrection appearances of Christ to His disciples, and under what category of thought are they to be placed? Are

they spiritual phenomena ? Are they signs for students to study ? Are they explicable in a general sense ; or, only in the limited sense that they are revelations to disciples and not to worldly-minded men ? If the testimony of the disciple John is received, they are to be considered as signs, to be studied spiritually, so that what they signify may be realised, and thus a pathway found from the phenomena to the reality.

If students of the Bible accept this aspect of studying the Word of God, then the first thing to do is to cast the thoughts backward into the region of the Old Testament, and try to ascertain whether this symbolism of periods of forty days, or forty years, have any significance as bearing upon history. If they have, do they point to Christ in any way ; or, to the purpose of salvation that concentrates into His personal life upon the earth ? It is not proposed to study this subject, but simply to point out that such a symbolism exists ; and thus indicate the direction in which this matter may be carefully considered with possible good results. In the generations of Noah, that is in the story of the flood, there are two periods of forty days referred to ; these are the forty days and nights when the flood is rising and covering the earth ; and again after the 150 days when the flood is subsiding before the dove is sent forth. In the book of Exodus there are the two periods of forty days, during which Moses is in the Mount with God, with all the teaching that surrounds these events. There is the story of the spying out of the Land for forty days, with the result that as they turned back, through unbelief, they were doomed to wander in the Desert for forty years. The Kings of Israel, Saul, David and Solomon, reigned forty years each. Then there is that significant story about Elijah, after the events at Carmel, in the Desert, ready to die, fed by the angel with heavenly bread, and in the strength of that food travelling to Horeb in forty days. The symbolism of the cave, the storm, earthquake, the fire, and the still small voice, require special study ; and, it has to be remembered that this means the end of the ministry of Elijah and the Call of Elisha to be his successor. There is another strange sign of forty days in the prophet Ezekiel, representing the siege and downfall of Jerusalem. In the Gospels there is found at the opening of the ministry of Christ the forty days of temptation in the Desert, and at the end, the Resurrection and the appearances to disciples for forty days before the Ascension. Omitting any reference to the Kings of Israel, the symbols

referred to set forth the great flood of evil that covered the earth and in what way that flood subsided. In what way the chosen people of God redeemed from Egypt fell into base idolatry, by which all the Commandments of God were broken ; and, how God revealed to Moses the symbols of things in the heavens. The unbelief of Israel as to the promises of God with the well-known results, the forty years' wandering, with the fulfilment of the promises under Joshua. In what way Israel became apostate and became worshippers of Baal and other gods, and the result of this in judgment and mercy in the Captivity and the Restoration. The teaching of the symbols is that of persistent sin and ever-recurring falls from grace ; with ever-renewed efforts, on God's part, to carry on the Divine purpose, to the manifestation of Christ the Son of God. It is in Christ that the flood of evil is stemmed, the broken law restored, the land possessed, and the true Kingdom of God established in the earth ; and, it is this meaning that has to be inspired into the temptation in the Desert where Christ foils the tempter and proves Himself to be a true, good, righteous Man in the Image of God.

The Man has been manifested, and the Son of God goes forth to His Divine ministry as recorded in the Gospels. It is as the gracious Son of God He works His mighty works, as signs for men to study ; but as recorded in the Word, His beneficent work was as a challenge to the powers of evil, and in their ignorance the Jews caused to be put to death by crucifixion their Saviour and their King. Evil, apparently, as viewed psychically, gained the victory, but in reality Grace reigned and Sacrifice was triumphant. This is what the resurrection means ; the Life in Him could not die ; the Truth in Him could not be perverted into error and darkness ; and the Love that filled His soul could not be quenched by all the waters of hatred and evil. The Lord of Life lives ; in a true and real sense, it may even be said that He never died, could not die ; but, in phenomena and sign, He truly died, gave Himself up to death so that through His death men might receive eternal life. This paradox of life and death must of necessity be a strange problem to study ; thus it ought to be remembered that this is the realm of phenomena and sign ; and, as the means of redemption from these, it is not for men to try to think, or suppose that they understand the Divine thoughts, the Divine Reality or Ideal. What men find in the story is phenomena, and what science tries to do is to find the true conditions, order, and law, as the facts

have to do with their relations to the Saviour and Lord. That the Saviour after the resurrection was different from what He was as Man need not be questioned ; all agnostic questionings upon this subject are valueless. Further, as to the appearances of Christ agnostics rule themselves out of court ; they do not love, believe, or follow Christ, as disciples, thus the signs were not meant for them ; and it is not to be supposed that natural, carnal men upon the plane, the stage in which they live, are able to see the signs in the true light in which they are revealed. The lines of thought found in the Old Testament in the series of forty days' signs have been suggested ; it may now be useful to glance briefly at the signs, in the appearances of Christ, and it may be that an analogy, or likeness, may be found in these events. It is assumed that the appearances may be recorded in this order : 1. To Mary Magdalene in the garden. 2. To Simon Peter, place not recorded. 3. To the two disciples on the way to Emmaus. 4. To the disciples in the room the same night. 5. To the disciples and Thomas. 6. To James, place not recorded. 7. At the lake to the seven disciples whilst fishing. 8. To the 500 brethren. 9. At the Ascension. 10. To Saul, or Paul, on the way to Damascus as the persecutor of Christ and His brethren. These are the signs, the appearances recorded, and it may be useful to enquire whether the thoughts signified can be traced through the signs. 1. The first appearance is to the one that loved much because of the love, grace, and mercy bestowed upon her by her Saviour. Her soul was swallowed up in the sorrow of love ; therefore, neither death nor life could separate her soul from the Life of Love she found in Christ. 2. The appearance to Peter is of that kind with which it is not meet to intermeddle ; the man who had denied his Lord and Saviour, whose heart was broken with shame and grief, required the Healer and Comforter ; and it may be fairly assumed that the interview was of that kind which was suitable for Peter. The man had forfeited grace, love and life ; grace was bestowed upon him, there was restoration to love and life ; thus the man who sinned greatly was also forgiven and restored to his place among the brethren. 3. The two disappointed, desponding, dispirited friends thought that they had lost their King and His Kingdom ; they were teachable disciples ; thus they found through the symbolism of the breaking of bread that they had entered into a heavenly inheritance and a spiritual kingdom. 4. To the disciples there came the benediction of peace, joy and

gladness, communion and fellowship, and a higher revelation of the meaning of the Scriptures as specially bearing upon the questions of sacrifice, sorrow, death and life. 5. To Thomas, the revelation is of the ever-present, all-knowing, all-wise Saviour, who is far too loving and wise to deal with men as they express their thoughts in their desponding moods. He knows men far better than they know themselves, and His remedy for despondency and doubt is to reveal His own Life and Love ; their thoughts and His thoughts ; the nail prints and the side, and surely these are enough for any disciple, to turn doubt into faith and hopelessness into fervent worship. 6. He appeared to James, but for what purpose is not revealed ; possibly his difficulties were in connection with Judaism as related to the Kingdom of Christ. 7. The story of the appearance at the Lake in the early morning ; the wearied unsuccessful toilers ; the right throwing of the net, the many fishes caught, the discernment of John, the ardour of Peter, the burning fire, the food prepared, the early breakfast, the restoration of Peter, are they not all signs to be studied, pondered upon in the heart, to keep faith, hope, patience, and love active, and to prevent despair ? It is hard to toil day and night with apparently no blessing and no success ; cheer up, sad heart, He is not far away ; the dawn of the day of peace and love will surely come ; and it will be joy indeed to say, or to hear a voice saying, "It is the Lord." 8. He appeared to 500 upon the mountain ; they have seen Him heard His Voice, and they have been taught what is meant by His life, death, and resurrection from the dead. 9. Men saw Him ascend into glory ; in glory in the Heavens ; and His attitude has ever been the uplifted hands and the bestowing of blessings upon those who look up to, and wait for, His coming again with power in great glory. 10. He appeared to Saul the persecutor, and the man who was the enemy of the cross of Christ became the messenger of salvation, the apostle of Christ, to the Roman world.

These appearances after the resurrection are said to be signs, thus suggesting to the student that it is needful to try to get beyond the signs to what they signify. They are meant for disciples of all kinds ; thus all disciples are free to think upon the signs and what they mean. It has been suggested that in the Old Testament there is order in the revelation of the series of forty days ; it is conceived that the appearances of Christ follow the same order ; it is in the method of Christ they are presented for

consideration, and it may be found profitable for students to begin their studies in the way suggested. There are reasons for supposing that these revelations, in their order, will be found to fall in with the spiritual development of the human soul ; they are like what Christian people rehearse as their experiences ; and in a true sense they are to each individual soul in the experiences realised the spiritual re-appearing of the Lord to them at those stages in life where His presence and power are required, perceived and conceived. But, the carnal man may reply, How can such things occur ? Is there not a contradiction here in supposing on the one hand that it is the Spirit of Christ that is the Divine influence and not Christ in Person ; and yet it is assumed that at special stages under particular conditions, the Lord of Love and Life can, and does, reveal Himself consciously to His disciples. What is Truth, or under what sign may it be conceived ? It is a form, a unity of being aglow with light ; it is light radiant like light from the sun ; and it is the effulgent light that is the Spirit of Truth. Yet behind the signs and words what men perceive is that they are thinking about God, under revealed conditions, necessary for instruction ; but the Lord of Truth and radiant light is greater than all thoughts by which concepts would limit His glory. Again it is well to suggest to carnal thinkers, and to agnostics, that they should be very careful when they express their thoughts upon such subjects ; the revelations are not to them ; they are not under the necessary conditions upon which they can be consciously experienced and understood ; thus not until they truly and spiritually fulfil the required conditions can they be in a position to discuss such questions. It may be further suggested that the appearances of Christ may be traced in the special movements in history during the Christian era ; in other words, they may be conceived as personal, and also prophetic ; as limited to forty days, and also extending to the dispensation ; they are as the seeds lying at the root of the tree, and during the period of development, stage by stage, the Lord reappears in spiritual power in the midst of His disciples. It does not seem necessary to enter into details on this subject ; what students require to remember is that their own personal experiences are not the measure of the varied experiences of many disciples ; and that all experiences are personal and historical. Thus the sum of the whole is to be found in history as fulfilling that which was involved in the seeds, or seed. The conclusion reached here is that the time has not arrived to form a

definite conception upon this very complicated subject. In the past men have been as children, living content in the world of phenomena ; they have been suddenly awakened, in a somewhat rude fashion, to their childlike conceptions. Thus it must take them a little time to realise their true position spiritually. To throw aside signs, symbols, words, parables, and allegories, as useless, at such a time would be absurd ; they are the very means by which men have been educated, thus they are still required, and will be long used as the necessary means of development, of growth in knowledge, and in grace, truth, and love. There is the appearance of the likeness of a Man upon the shore at this hour of dawning. When the light is brighter His Form will be seen and His Voice will be heard. It will be well, if, when that hour comes, men are prepared to give Him glad welcome, and to discover that somehow in the night of toil they have been changed into His image and likeness.

CHAPTER XV.

INCARNATION, INSPIRATION AND RESURRECTION.

In thus trying to get beyond phenomena and what is ever changing, it would appear as if men could really find thoughts, realities, which they conceive do not change. God is Reality ; Christ is the Ideal and in Him are all ideals ; the Spirit conditions, that is ordains all that is conceivable under purpose and design, seven-fold Divine Wisdom ; and the Spirit causes to be manifested, to become, to be developed, all that men think of as creation, phenomena, the ever changing ; but, at the same time, there is the belief that behind all these, as changing forms, as conditioned, as ideal, the reality is God. When men study phenomena in the right way, and in the right spirit, to find truth, then they discover order, that is, order subject to definable conditions. This is known as the spiritual realm of thought, because the material and the phenomenal seem to pass away and what survives is set forth in signs, symbols, and words which only spiritual beings can place in order and comprehend. Becoming spiritual, they enter the realm of spirit ; and it is there that they may consciously awaken to the presence of the Spirit of Truth, and be able to conceive that the order discovered as law, is, in other words, the Will of God. It is not necessary here to refer to the Fall of man and the way of redemption. These do not change the realities that are known. It is by Christ that men have been led to such conceptions, and thus they are all from, and they all return to, Him. In the light that radiates from Christ, it may now be found profitable to consider very briefly certain subjects upon which the thoughts of learned men are occupied, and upon which they do not seem to be able to find any means of agreement. The subjects referred to are specially INCARNATION, INSPIRATION and RESURRECTION. This discussion, it would appear, is not limited to carnal men and agnostics, as against Christian believers. The

struggle has extended, and is raging amongst Christian disciples ; and thus the strange phenomena of believers appearing to join hands with unbelievers, and of permitting the carnal and the agnostic spirit to bring about strife in the Christian Church. How is it, men may ask, that the disciples of Christ place themselves in this false position ? Is it reasonable and right that they should be so very willing to side with the carnal and reject the spiritual ? That they should be so ready to believe what agnostics teach them about science, when it is possible for them to perceive, receive, and conceive the true thoughts of science for themselves ? Is it wise to permit their eyes to be dazzled by the fierce glare of agnosticism, when they might turn aside and study the pure light of truth that radiates from Heaven ? Can it be that the discussion is about words and the meanings people find in them ; and that if such subjects were considered from the right standpoint, then the discussion would end, because it would be seen that the differences have arisen through ignorance and misunderstanding ? Christian disciples are not, as believers, specially qualified to deal with such problems in the light of science and Divine wisdom ; they receive information from certain sources which seem to prove conclusively that what they believed was not true ; they are the followers of Truth, therefore they must receive and obey the truth, even if they have to throw over beliefs that they have cherished for many years. It may be suggested here that this supreme claim of loyalty to truth is not one to be admitted without careful scrutiny ; it is just in this realm that the devil, as an angel of light, has gained his greatest victories ; and surely it is not wise for Christian disciples to permit themselves to be beguiled by that subtle serpent in such problems where he may be able to gain the advantage. Christian disciples will do well to remember that their loyalty is not to abstract intellectual truth, but to their Lord and Master as King of Grace and Lord of Sacrifice ; it is to this supreme realm of truth they promise fealty, and the truths of science, in any other realm of thought should coincide with what is to them supreme. It is one thing for the agnostic to say that he as a physical scientist, as a carnal thinker, is unable to accept such beliefs ; it is something altogether different for disciples of Christ to take the side of the enemy, to reject faith and fundamental truths entrusted to their custody, to be cherished and defended until the Lord and Master is pleased to reveal in what sense and under what conditions,

these beliefs are to be explained, or expressed, under changed forms. What men are suffering from at the present time is a state of panic on account of the unstability of phenomena. The tottering walls of their cumbrous edifices of an empiric kind are being overthrown ; they do not know where to find safety ; they are being told that science alone can give them shelter ; and thus the attempt to cling to a pseudo-science that is in the midst of the same phenomenal wreckage. Surely this attitude of thought cannot be right or true ; under such conditions it is not men or science that can save, but the Lord of heaven, earth and sea ; therefore, at such a critical hour it is not for Christian disciples to be over-anxious as to what men think or say ; but to keep their eyes fixed on their Lord and Saviour, to be loyal in heart to Him, and then wait patiently and observe carefully in what way it will please Him to carry forward His purpose of blessing for mankind out of this Maelstrom of confusion. It is assumed that the problems named are vital and fundamental ; if no Incarnation, no Christ and no Salvation ; if no Inspiration, then no Word of God upon which men can rely ; and if no Resurrection, then let men eat, drink, and be merry in this life ; because it is doubtful if a God exists ; if no God then no authority, duty or responsibility ; the god to be worshipped is prudent care, so that the fire will not burn, or the waters drown, the policeman arrest, or the judge condemn. If such thoughts as these are the best that agnostics and carnal men have to offer the Christian disciples to lead them to apostasy, surely they would be fools indeed to cast loose the Hand of Christ and deliberately choose the darkness, ruin and shipwreck as preferable to the true, right, good, gracious, life, with suffering, and the hope of the life eternal.

The question that arises here is not whether these vital questions are intellectually true or not ; or, if put in plainer words, whether Christ is Lord and Saviour or a false pretender ; the Bible the Word of God, or a book containing myths and stories ; it is to try to conceive the possibility that men can be educated by Christ spiritually, so that they may be able to see through phenomena, and come a little nearer to the Master as men in his own spirit. It is not to question the truth of the Incarnation and Inspiration, but to ask the Master, if by His method of thought, at this time, any fresh light can be thrown upon such subjects. It may be suggested for consideration that the three questions named, although they are for the moment being

specially considered, do not stand apart ; there are others as in a series that may be joined with them, and the brief consideration of this series in their order may prove helpful. 1. Incarnation. 2. Inspiration. 3. Designation. 4. Manifestation. 5. Illumination. 6. Condemnation and Resurrection. 7. Salvation. 8. Sanctification. 9. Restoration. 10. Spiritualisation. 11. Transformation. 12. Perfection. It will be observed that all these imply that there is the state of change ; they are becoming, developing, they are not ultimate principles or related ultimate thoughts ; the problems contained in them indicate a process ; and the first, Incarnation, contains within itself all subsequent processes, the end being Perfection. In a general sense, the train of thought runs thus : the Divine becomes Incarnate in the earth or the earthly ; the earthly lives and breathes what is in the heavens ; what is in the heavens, and heavenly, may be conceived as conditioned as to plan and design, and what has in it plan and design will develop, be manifested, grow, and take visible form and order. When man appears upon the scene as manifested, then it is found that he is capable of illumination ; but he also runs the risk of believing what is untrue and of disobeying law, thus the danger of falling from innocence into sin, shame and darkness ; and to a spiritual being this means death, or separation in spirit from God. Such a fall involves in it the thought of death, thus development abruptly ends, and the conceptions are that sin and death reign, and that a new life is required to bring about the resurrection from the dead. This new life is in its nature spiritual, so that it may possess power to save and elevate the carnal ; but along with the power to save, there is sacrifice, consecration, and sanctification. It is by the way of gracious suffering that there is restoration to the favour of God spiritually ; the spiritual life is made manifest as a new creation in Christ ; and it is through, and in, Christ, by the Spirit, that there is a life being transformed from the carnal to the spiritual ; and, by the way of development, of growth in grace, the end will be perfection in the image of Christ, the Son of God.

It will be observed that by looking at the subject from this standpoint there is a change of view. The question of the Incarnation is not limited to the New Testament, to Mary and Jesus. It is the one problem contained in the whole Bible that has to be studied, and all other problems, by the law of development,

arise out of it. If this is understood, then what disciples require to do is to change their position from Bethlehem to the heavens as related to the earth, and in this larger problem try to discover the truth in its scientific order of development. This may be compared to another Copernican revolution of thought. The question here is not do the heavens revolve around Bethlehem, Mary, and Jesus ; but are they correlated with the heavens in their own orbit ? Is it the heavens that reign, or, is the earthly supreme within the realm of Incarnation ? As the sign words have definite significations, it is important to keep this in view in this brief study. If these signs are applied to the story of creation, will there be response and harmony of thought ? 1. "In the beginning God created the heaven and the earth" ; this is Incarnation, or the Divine immanence. 2. There was change, separation, and the result, Heaven ; that is to say, the Incarnate became Life, and inspired, breathed the life of God. 3. Seas and earth, grass, trees, fruit and seeds after their kind ; or Spirit design in heavenly Divine Wisdom. 4. The revelation of sun, moon and stars, times and seasons, days and nights ; or, the manifestation of the work of the Spirit in the visible creation. 5. Into this visible creation there came the birds that fly in the light of the heavens and fish that swim in the deep dark waters ; in other words illumination in the light of heaven, or darkness in the abyssmal depths. 6. The living creatures arise out of the earth in their order, and man was created in the image of God ; but this may be as much a picture of the fallen state and of resurrection from the earth as it is of the creation of man in the natural order of development. This series is conceived as the natural creation ; here the process ends and God is said to rest from the work of creation.

It is in the series of generations that there is extension beyond the sixth stage and these can now be considered in the same way. 1. The generations of the Heavens and of the Earth, man, the garden, the trees, the serpent, temptation, sin, shame, and the Seed promised. In these generations there may be said to be a twofold incarnation, the natural and the spiritual ; in the first the man is God inspired ; in the second the Seed with Life becomes Incarnate. 2. Generations of Adam. In these the seventh man, Enoch, inspires, breathes the breath of God and he lives with God. 3. Generations of Noah. In these the problem is good and evil, and salvation ; and these are expressed in the

design of the Ark, the creatures saved, their numbers, the time of the flood, and other symbols that will repay careful study.

4. Generations of Noah's Sons. Here the story is how the earth was possessed by the Sons of Noah ; or the manifestation of the work of the Spirit of God, in giving to families and nations their portions in the earth.

5. Generations of Shem. In these there is little illumination ; the leading conception is the Name and names ; it is darkness, not light ; it is the womb of time, and of words as names, and this is what may be expected in the Book of Genesis.

6. Generations of Terah. Here the story is that of the apostate nations of the East, dead to God and given up to idolatry ; and as arising out of this grave there is seen Terah and his family living unto God and seeking a better country.

7. Abraham, the man not numbered among the generations ; yet he embodies all the past in himself ; the land and the promises, the seed and the heir, are all with him. He is saved and he brings salvation, and through his son, seed and heir, all nations shall be saved and receive the heavenly blessings.

8. Sanctification and consecration, suffering and sacrifice, these are all revealed to men in the three days' journey of Abraham and Isaac and all that took place upon the mountain top in symbol. It is not necessary to go over succeeding series, Noah to Isaac, and Shem to Jacob, to indicate in what way the Spirit works out similar conceptions as Faith, Hope, Patience and Love. It is sufficient to state that Faith means Incarnation ; Hope Inspiration ; Patience Designation in spiritual plan and purpose as guided by the Spirit ; and Love, Manifestation, that is the Spirit involving in a man or men this attribute of God as revealed to men in his Son the Lord and Saviour of Men. This line of thought can be carried further in the nation of Israel as suggested by the method of Christ ; thus : 1. Abraham, Faith, Incarnation. 2. Isaac, Hope, Inspiration. 3. Jacob, Patience, Designation, special guidance, the family, the nation, the kingdom. 4. Joseph, Love, Manifestation, that is Divine Love in the Earth for its salvation. 5. Moses, mercy, redemption from darkness, death, tyranny, and the illumination that comes through law as light, through the forms of things in the heavens, so that the spiritual may be conceived. The Fall from redeeming Love, unbelief, the rejection, the Desert and Death. 6. Joshua, the pure of heart, the living that survives death, as sign, and in symbol, possesses the land

and the promises of God ; but, like Terah, he also falls short of the spiritual. 7. Samuel, the seer, the bringer of salvation to Israel and the Kingdom. 8. The downfall of Israel, suffering, sorrow, repentance, sacrifice, sanctification. 9. Ezra and Restoration ; the new spirit for the spiritual Kingdom. It will be sufficient from the historical standpoint to suggest the spiritual development thus : 1. The great prophets and the great spiritual Incarnation in history. 2. The minor prophets and their Inspired conceptions as to the future and the coming of the Saviour-King. 3. The spiritual purpose and designs in the Gospels of Matthew and Mark. 4. The Manifestation of the Son of God to the earth and to spiritual disciples in the Gospels of Luke and John. 5. The Illumination of the disciples by the Spirit at Pentecost and the great spiritual redemption of the world. 6. Condemnation and Resurrection into the spiritual life in the Roman world. 7. Salvation by the Son of God in that Divine Wisdom that surpasses all the philosophies of Greece. 8. The sanctification and consecration that follows from suffering and sacrifice. 9. The lapse into Judaism in the Galatian Church, and the way of restoration. 10. The spiritual conceptions embodied in the Epistles. 11. The Epistles that describe in what way men conceive the way of spiritual life and are transformed into the divine likeness. 12. The end of all Revelation is Christ and the redeemed, and the vision of the new Heavens and Earth wherein righteousness dwells.

It will prove an interesting study to carry this line of thought forward into the Christian age and kingdom, and to observe in what way history will respond to these conceptions, as the law of development. In the meantime it will be found more suitable to apply the same line of thought to Christ as revealed in the Gospels ; keeping in view the thought that all previous Incarnations and Inspirations meet in Him as Jesus Christ ; and, yet, in a true and real sense, He was in all the Incarnations and Inspirations in Genesis and Israel, and all the Incarnations and Inspirations of the Christian era. 1. In a sense not applicable to any man He is the Incarnate Son of God. 2. He Inspires, has within Himself the Divine Life, as Ideal Word. 3. The Spirit was in Him in the perfection of the fulness of Divine Wisdom. 4. He was the Love of God manifest in the Flesh. 5. He was Light and Truth, and in Him there was no darkness. no sin. 6. He was revealed to men as Life, and as the Resurrection

to the life spiritual. 7. His Name is Salvation, the Saviour, the King of Grace. 8. He sanctified Himself, and He was the consecrated Saerifice for the sins of the world. 9. It is His Spirit that is given to bring about the restoration and reconciliation of men to God. 10. It is Christ that is the spiritual life in the soul of every one that is redeemed. 11. It is by His Spirit of Truth, in the Light of His Word, that men receive spiritual illumination and are being transformed into His likeness. 12. And it is Christ that is the Head, the uniting Power, of all that will become perfect in Him.

It is by this avenue of thought that the disciples of Christ are invited to draw near to the supreme, uniting, revelation in the mystery of the Incarnation. The disciple says, "I will turn aside here and observe this wonder, a Bush ever burning and not consumed ; an Incarnation ever being manifested and operative, and yet dying not" ; and as he draws near there is a Voice heard saying, "Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Behind this word, this voice, this fire, is God, the Father, the Covenant God of Grace to Abraham, Isaac, Jacob, and all that they represent. Let the face be veiled and the head bent low in reverence, for it is unseemly to stand up with brazen face in the presence of God. It must be just so ; How can men suppose it could be otherwise ? Is it reasonable to suppose that there is no limitation to the creature ? Can he eat the fruit of disobedience and not suffer pain, sorrow and death ? Can he pass through the fire and not be consumed ? Why will foolish men cherish the conception that they have no limitations, and are not subject to Divine conditions ? Is it so that they would be the rivals of God, usurp His authority, take His Throne, banish the realm of light and bring in the powers of darkness ; reduce the universe to chaos, and reign in hell in the midst of ruins ? Men do not mean these things, but they are so perverse in thought, so blind to what is true, right, good and gracious, that they do not see the issues toward which their conceptions run headlong. Thus far ; and no further, is the Voice of God to men. "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

Thus far ; no further. There is limitation and men ought to try to understand where the barrier is placed so that they may

not trespass and be punished. It is much to be permitted to write the Name and to say, this represents God, the Creator, First Cause, Ordainer, Lawgiver, Righteous Judge, Fountain of Mercy, Grace and Divine Love. It is not permissible to attempt to remove the veil that enshrouds the Name, so that the Reality, the Essence, may be disclosed to view ; this cannot be done, therefore, what men do, they utter their own foolish conceptions, and thus conceive God as like themselves. On the other hand disciples are not sent empty away ; they are not told that behind the veil there is an empty shrine ; and, it is not even whispered that God is unknowable. The process of teaching by the law of development, begins here either in darkness or light ; if the spirit of man is agnostic, self-centred, it is darkness ; if believing and teachable, then there is light, inspiration, Heaven, the possible Ideal, a spiritual Emanation, a Word Incarnate in the Invisible. God has revealed Himself in Light ; the disciples think upon the vision ; it is intangible, but to them it is as a Seed of Life, yet they cannot observe the Life that is in the Seed. They have inspired light and life, and this is a great lesson to learn in this first visit to the school of Christ. The Name is sacred ; Light, Life and Word, are symbols ; they are looked upon, in spiritual vision, and it is observed that there is in them power, growth, development, purpose, design, condition, even the seed that reproduces seed. This also is an important lesson for disciples ; they require to conceive, as well as perceive it, because if they do not they will lose a very important link in the law of development. What was involved in Light, Life, and Word, in purpose, design and condition, by the Divine power, is made manifest in the Light of sun, moon and stars ; it is a great universe that the disciples see, and in their wonder they praise and glorify God because there has dawned upon His creatures this realisation of the Divine power and wisdom. Disciples are gifted with powers that are divine ; they can think the thoughts of God as revealed in Nature ; they can study conditions, designs, purposes, arrangements of the most complex kind in their order ; and if they are successful in their efforts, they will know the spiritual thoughts of God in their spiritual order, be able to conform to them as law, and thus they also will be as gods, wise and powerful, able to subdue nature to their service and to rule over the province of Earth granted to them. This is conceivable as the natural order of development ; it is where man is found under the Divine protection, as in a garden ;

and thus the question is whether he will conform to order and obey law, or eat forbidden fruit, and try to walk through the fire unscathed ; live in the spirit of truth, justice and love, or transgress in spirit, disobey, and find that the fruit is death ? This is what men mean when they speak about the state of innocence and the condition of the Fall ; to follow truth, justice, love, is to remain in the light, in the blessed state ; to follow the lying serpent, to believe lies, to do what is contrary to law, unjust, unloving selfish, this is to fall, to sin, to bring about disorder, disease and death. Men sinned and fell from the state of innocence ; that state wherein the finger of God, by the Spirit, had written all His laws ; and the result was as symbolised by Moses when he descended from the Mount of God ; the law and all it represented was shattered into fragments that could not be restored again. Men might bring the hewn stones of earth to God in the mountain that the laws might be re-written upon them ; but they could not undo the past, and blot out the horrible vision of apostasy in the worship of the calf of gold, the eating, drinking, and gambling, which they had set before themselves as the ideal life. It is the same story at Eden or Horeb, at Jerusalem or London, what men have to face is that they have despised and lost the Ideal ; that they would not believe in God's purposes, designs and conditions of life ; that they would believe and put their trust in mere phenomena ; that they would not patiently study order ; that they would not conform to law ; in fact they would not be men in the image of God, their preference being pleasure, wisdom and power, even though they knew that this way, the self-centred way, led direct to ruin and death.

Is not this what Christian disciples mean when they think upon the condition of mankind ? They have got into this false position and cannot by any powers they possess restore themselves to the favour of God, to peace, life and health ; therefore, it is the great necessity at Eden and Horeb, at Jerusalem and London, to turn to God, where he has come in His Grace and Mercy, His Truth and Love, and as disciples try to understand in what way the Gracious God is pleased to reveal to men the way by which redemption and salvation are made possible. As can be seen it is the question of the Incarnation that lies at the root of Inspiration and Revelation. It is not a question of goodness or justice ; it is not truth and error ; it is can, and will, God be gracious and merciful to sinful men ; and if he can and will, then

in what way, and by what means, will he be pleased to reveal, condition, make manifest to men His Truth, Righteousness, Grace and Love as Sacrifice ? Is the Bible an Incarnation of God ? That is to say has God been pleased to cause it to be revealed to men as the Inspiration of His Thoughts, Words, Purposes of Grace, Manifestations of Mercy, Light of Spiritual Truth, Conception of Righteousness, Sin, Justice, Judgment, Purity, Goodness, Kinship in Love ? Has He in a special manner been pleased to identify Himself in Grace with mankind ; and in that special Revelation, has he in the highest sense, as by a life and death of Sacrifice, entered into conflict with evil and destroyed the demon powers that were opposed to His Will ? Will the result of this great Work of God be for the salvation of mankind ; and is this the line of developed thought to be found in the Word of God ? To change the aspect of thought, can it be conceived that what is revealed in the Bible has been incarnated into mankind ? Have men inspired the thoughts of God ; perceived His Designs ; and seen the manifestations of His Wisdom and Grace ? Have they been illuminated by the Divine Ideals, the conceptions like what is heavenly ? Have they been led to understand the Mercy and Providence of God in the earth, His Truth and Righteousness, Justice and Judgments ; and in the midst of the varied experiences, of life, have they observed that, in the most wonderful manner when men have been lost, degraded, disintegrated, lifeless, He has intervened and there has been, time after time, renewal, revival, resurrection from the dead ? Have they a record of the Life, Works, Death, Resurrection and Ascension to the Heavens of the Ideal Perfect Man and Son of God ; and is it by Him, and in His Spirit, that men are being renewed, revived and raised from an earthly dead life to the true life that is heavenly ? Is not this what the Christian Church claims to be, to teach and to become ; and apart from all imperfections of thought, word and deed, which all Christians deplore and condemn, is not this something like what all Christians agree that the Bible is to them as the Revelation from God for their salvation ? If this line of thought is applied to the individual Christian, would there follow the same order of thought in so far as he could trace the development of his own natural, carnal, and spiritual life ? Analyse the being of man to its ultimates, and the conception is that he is an incarnation that he cannot define. He inspires thoughts from nature and from the word of God ; he perceives purposes and

designs, beauty and wisdom, everywhere ; what he is in his body and becomes in his soul is the manifestation of the incarnate ; all his intellectual studies tend to illumination if they are in harmony with divine order ; his conceptions are of truth, righteousness, justice, judgment, good, evil, life, death, and of resurrection to a new life ; and, the gracious life that is linked with suffering, sorrow and sacrifice, with all spiritual hopes for the future, are they not all linked with that Incarnation which is God, in His Creation, in His Word, in His Son and in man ?

From the standpoint of individualism, self-centred empiricism, self asserting doubt and agnosticism, the Incarnation of Christ, as the Saviour, the Captain of Salvation, the Sacrifice for sin and the Conqueror of sin, disease, death and the grave, is inexplicable. Men try to measure this great event, and the Christ, by standards they set up, thus it is little wonder they get lost, that in their words they contradict one another, and find themselves in a region of thought they do not comprehend. To escape from this false position it is necessary for them to try to reach the universal standpoint of science and divine wisdom ; failing this they are doomed to go on wandering in the great desert of life ; and, it is because they will not believe the Word and the Promises of God that they are thus doomed. From the standpoint of the method of Christ it can now be seen that Incarnation is the problem for the advanced stage of development ; it is not to be studied from the Earth and the earthly ; it is from the heavenly places it has to be considered, and only heavenly spiritual men are invited to give such a subject their consideration. If carnal and agnostic thinkers do so it is at their peril ; they are dia-magnetic to the subject ; thus in the nature of things they walk in the darkness ; they do not possess faith as the light of life ; and they are not in thought, and by education prepared to consider what is so far beyond them. Incarnation is as a concept the ultimate of human thought and of development as it can be traced backward ; and as the ultimate it is not explicable ; it is the one ; or, as the life in the seed ; and it is time for men to try to understand the fact that they are thus limited ; and that against this barrier all their intellectual efforts are doomed to failure. As Jew and Christian in expressing the Name, Jehovah, try to interpret the same into "I Am," or the "Self-Existing," so here that which Incarnation embodies is Power, Life, and all other principles of being, as abstract concepts that are not explicable

in human thoughts and words ; it is the fact believed, and there it would seem the matter must rest. When the concept, the Incarnation and the process or law of development from the Incarnation, is considered, then it can be understood that the appearance of the problem changes ; then man is seeking to discover the image of God in the Word, Christ, Nature and Man ; he has begun to perceive the method of Christ and thus the terms Inspiration, Designation, Manifestation, Illumination, Sin and Degradation and Salvation have meaning ; they are as Pillars of Truth that point the way into the Temple of God ; they are steps by which there is ascent to the Holy Place ; and, before the Holiest Place, there is prostration and worship ; the results are so glorious, so divine in wisdom, that is felt, understood, and spiritually known, that no other explanation is possible than that given long ago, "God was in Christ reconciling the world unto Himself." . . . "In Him dwelleth all the fulness of the Godhead bodily."

It is not necessary to dwell upon the other terms here used to express the ultimate and the law of development. The relations of Inspiration to Incarnation is as that of Word to Thought, or body to life, in the seed ; the growing body to its environment ; the breathing, unconscious body to the soul. It is not anything natural, tangible, visible, it is spiritual, ideal, arch-type as Christ is conceived to be the Image of God. Just as men have failed to define incarnation so they are unable to agree upon any theory of inspiration, and it is difficult to see in what way they could have been able to do so. The conception in theology of Christ as the Arch-type of all things and the Image of God is a great truth as an objective dogma, but here the thought is that Christ is as the first spiritual link in the chain of development ; it is God that is being inspired, breathed into Nature, the Word, Christ and Mankind ; the Life Divine has begun the great Travail in the natural, the carnal, and the spiritual, in creation and in the new creation in Christ. It is Christ that inspires, and is inspired, throughout the process of development ; and it is Christ, the Perfect, in His Glory, that is conceived to be the end of Inspiration in redeemed mankind in the image and likeness of God. The Incarnation by means of development reveals God in Christ. Inspiration takes up the problem at a new stage and the result is the Inspired Word, the Inspired Christ, and men inspired by His Holy Spirit. Designation, in other words the Spirit in spiritual plan and purpose, in creation and in Grace, is linked

with the Ideal in Christ; thus in the language of the New Testament the Spirit, as Divine Wisdom, proceeds from God and from Father and Son. In this realm of thought men are not called upon to express their crude ideas about such conceptions; it is not assumed that they can at this stage of thought know by the power of reason what is revealed; these are the forms they are permitted to use intuitively, believably, as the necessary corresponding spiritual ideas seen and experienced in the Bible, nature and man; and, as men know, the argument from design in nature is one that has received the careful study of great thinkers. What may prove to be important here is that as Incarnation and Inspiration may be traced by the law of development, so also Designation ought to be studied in the same order. To put this matter in different symbols the development is that of the Spirit in creation, in the carnal, in the Bible and history, in Christ, in the great work of the Spirit at Pentecost, and in mankind; it is also the development of the spirit in a man; only in the man the relations are not studied intelligently until there is spiritual consciousness and enquiry into the law of development by science and Divine wisdom. From the stage of Designation by the Spirit there is Manifestation as the Work of the Spirit; and here also the same order is followed by the law of development in creation, in nature as perceived by experience, by the sciences, in the Bible, and in the soul of man. The soul of nature, the soul of the Bible and the soul of man, are terms commonly used in literature; they are great facts of experience expressing very extensive fields of thought; in fact they are summed up in psychology as a scientific expression, thus pointing out that manifestation will rise to scientific order when the psychological order of the Bible, nature and man are known. As can now be seen the line of thought has consciously fallen into the old order of development so often traversed under the forms of Force, Life, Spirit and Mind or Soul.

The special object in view here is not to fall back into a road so often traversed, but to view the subjects under consideration from the standpoint of the Incarnation as a universal truth. This pathway has not been departed from, and thus the remaining symbol words may be considered in the light of this junction where so many roads meet; where nature may be said to be left behind, and where man emerges to begin his career of enquiry, of seeking after truth and righteousness. The term used here

is Illumination as equivalent to the Intellect, as dealing with abstract concepts ; and the operations of this power in man has already received consideration. The conception here is that man enters a dark world where only a little true light has dawned upon his soul ; the child has been awakened to the consciousness that the universe in which he lives is apparently a chaos ; and yet there is the intuitive feeling, the belief, that a cosmical order exists if knowledge could be gained of the relations and the conditions of the universe. In the words of Scripture, "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. And the eyes of them both were opened and they knew that they were naked." These are the historical symbols used to illustrate this subject ; they teach that illumination is desirable and not forbidden ; but, it may be sought for in the wrong way and in the wrong spirit ; with the result that the light will reveal what was not expected and bring about conditions not desired nor desirable. What men are beginning to discern is the true way of Illumination by science and Divine wisdom ; they think that they have now fairly entered upon the pathway to the light of Truth, and in due time they will be able to understand the Divine parable. It is sufficient to realise that the wrong way was taken, and thus the darkness and ignorance for many centuries ; the dreary deserts of empiricism ; the rejection of faith and reality, and that extraordinary confidence and belief in phenomena and the ever-changing, that exists even to this day amongst the masses of men. Had the right way been taken and cherished there would have followed the conception of order and the light of truth : law would have become radiant in light ; men would have seen that the universe is the Temple of God ; that man, every man, is a shrine in that Temple and that Christ is the Image of God and the glory of the universe. Instead of this vision there came the Fall, chaos, disorder, disease, disintegration, death and the grave : a great curtain fell upon the soul, and men are found outside Eden with a hope in their hearts, but in a desert place, tilling the ground so that they may live in pain, sorrow, and suffering.

When thinking upon the next stage of thought as Condemnation and Resurrection, it ought to be remembered that these symbol words are not all inclusive ; others are required, but these will

tend to express the conceptions of men as they circle around fallen man, and the difficult question of the Resurrection. It depends upon the attitude of enquiry whether the Resurrection ought to be studied here or brought in after the eighth stage, that of sanctification and sacrifice ; but as the problem is one of development it may be referred to here whilst still conceiving the thought that it may be dealt with at a later stage. The conception here is that man sinned against the light he possessed, and that the result was moral death, or spiritual separation in the Divine life from God the Creator and the Lawgiver, whose supreme law was that of love as moral goodness. This state is that of Condemnation ; it is being under the curse of sin ; it is to be doomed because it is the condition that is contrary to the good and holy Will of God. As related to man, it may be here stated that the realm of life within which there is the great struggle of good and evil, is the soul and the moral world ; it is the moral world that is destroyed by sin, and thus it is within that realm that the work of redemption must begin. It is into this realm that Christ, by His Spirit, comes and works unconsciously to the man ; and, it is here that the Seed of the new spiritual life finds the place within which it may germinate and begin to develop. This is where spiritual Incarnation takes place ; that indefinable Spirit that is Life Eternal. It has to be assumed here as Eternal Truth that the Salvation and Sanctification, by Sacrifice, in Christ, are Real, that they are involved in the Incarnate Seed ; that they are in Inspiration, Designation, Manifestation and Divine Illumination. Condemnation and Resurrection describe a realm of thought, the moral world, but it is into this world that Grace and Sanctification, Sacrifice enter, and they are the means by which there is renewal, regeneration and restoration to the moral image of Christ. The line of thought is that men are found in this sad condition, brought about by their own choice and their own actions ; but, unknown to them as to ultimates and order, there existed in God, Grace, as favour and mercy ; and Love, as Sacrifice as the means of salvation from sin. The usual line of argument would be applied to Grace and Salvation, to Sacrifice and Consecration ; they are ultimates, their order can be studied and the Divine laws of this world of Grace understood. Indeed this is conceived to be the theme of the Bible ; it is the Revelation of the Incarnation, Inspiration, Designation, Manifestation, Illumination, the Conflict and the Restoration of man to God by these Divine Powers. The great

difficulty in following the scientific order of thought is found here ; the Heavenly Powers are at work in the darkness, amidst the ruins of the moral world, in a Kingdom subject to the devil, or evil powers ; thus the whole of the procedure, the campaign, the struggle, betwixt evil and Grace, self and Sacrifice, seems to be inextricably mixed up together. The chaos and the darkness are felt everywhere ; thus to the carnal man the Bible is carnal, the mere reflection of the thoughts and actions of men ; but to the spiritual man there is in it light and life, grace, forgiveness, restoration and Divine love. To the carnal man all things are carnal ; to the spiritual mind there is in the Bible the carnal and the spiritual ; and thus the great problem to be worked out by the law of development is that of restoration to the favour of God by Christ, the Gracious, through Consecration and Sacrifice, so that there may come at last the Resurrection from the dead, the spiritual life eternal, and that perfection which is to be found in Christ.

These are the thoughts involved in the great question of the Resurrection from the dead ; it is quite true that it is concentrated in Christ ; but it is Christ as the Objective study and Example, as Man, at a definite stage in the order of development ; therefore, what men are now called to study is the history of Resurrection from the Divine stand-point of the Heavens, and not of the earthly, as usually conceived by learned men. The masses of Christian people believe this truth as they believe in the Incarnation and the Inspiration of the Scriptures ; they are in the docile, child-like stage of experience, therefore, they have no difficulties, the facts require the explanations, and the explanations cover the facts, so it is all the same to them whether the Heavens revolve round the Man Christ ; or Christ and the redeemed earth have their orbit in harmony with all the movements of the Heavens. To the scientific thinker the positions are very different ; thus the questions that must arise are whether the phenomena, or order, in the Heavens and earth fall in with, and are harmonised by, this method of thought. It can be seen that Resurrection from the dead is now a far-reaching conception ; it is the objective in Incarnation ; it is the Ideal in Inspiration ; the Divine Wisdom in Designation ; the purpose involved in Manifestation ; and if men would receive all this by Illumination, there would follow salvation, consecration, and all the blessings that are in Christ the Son of God. Resurrection in this sense has to be studied as

an ideal ; it becomes an ultimate principle, in fact it is the new moral life that is in Christ ; in Bible language, it is the " new heart and right Spirit ; " and it takes the place in the soul as the unity of life, of the new creation in Christ that will develop into His likeness. Resurrection is not only that which follows the Resurrection of Christ from the grave of Joseph ; it is the concomitant of the Incarnation and Inspiration ; and it is a realm in which the order of development requires to be studied. This is the meaning of the symbols in nature of the conservation and dissipation of energy ; of the seed dying and springing to life again ; of the caterpillar as a worm and as a beautiful winged Psyche, as a butterfly. Resurrection is involved in nature in physical forms and thoughts, and thus they are available for use in the spiritual world when men understand, and can use them in harmony with the law of development. It is in the Bible that the problem of spiritual Resurrection requires special study, and it may be profitable to try to conceive in what way this subject is revealed therein. A few suggestions will be thrown out following the law of development ; and if the line of thought is understood it will not be difficult to trace what is here suggested.

1. There is the Incarnation in the seed promised in Eden. The struggle betwixt good and evil is seen in Abel and Cain ; the seed in Abel ripens to sacrifice, as embodied Word ; and Seth is the new living seed in the place of Abel.
2. Adam, Seth onward to Enoch, and he is the symbol of Resurrection in the line of Adam, as at home with God.
3. Noah and the Flood ; it is death that reigns, but there is Resurrection to life by the Ark in Noah and his family.
4. The nations are dead to God, truth, righteousness, and the true worship of God ; and, behold the Resurrection to life is found in Terah and Abraham.
5. This life in Abraham is traced onward to the death-like condition of the nation in Egypt under the Pharaohs ; and, the Resurrection from the dead is in Moses and the Exodus.
6. This Israel redeemed from Egypt died in the Desert, and there entered into the Promised Land, as the survivors, Caleb and Joshua, Faith, Truth and Righteousness for salvation. This also is a true Resurrection from the dead ; and it is here that the symbolism, as carnal, is so wonderfully significant of the indwelling Spirit of Christ in the soul as attaining to conscious possession of the promises of God.
7. There follows the death of the Commonwealth under the Judges and the Resurrection in the Kingdom of Israel under Samuel, when the spark of life was almost extinct.

8. The death of Israel and Judah, and all that is represented by the Captivity sums up the series of panoramic historical Resurrections, and the last is that of the Restoration under Ezra and Nehemiah. If this order is followed, it will be seen that there is development revealing what is meant by Resurrection ; it is incarnate in the Seed and in Seth ; it is inspiration in Enoch ; it is designed and explained in the Ark, Noah and the Flood ; it is made manifest in Terah and Abraham ; the Exodus throws light and illumination upon the subject ; in Caleb and Joshua, the land and the conquest, there is realisation ; in Samuel there is special intervention and a gracious salvation ; and the Restoration means the Resurrection to the new order as spiritual ; and, to the fulfilment of all these in the Resurrection of Christ from the dead.

In sketching, by these incidents in the Bible, the development of the meaning of the word Resurrection it can be seen that the line of thought runs parallel with the conception that at every stage of development the powers of evil seem to have the advantage over what is good and gracious ; but at one stage, that of sacrifice, evil fails, because, as men would reason, it is inconceivable that pain, suffering, sorrow and self-sacrifice, could be endured as the Will of God, and as in any sense in harmony with His purposes for the well-being, the advancement and development of mankind. As men can see by the study of the Bible, it is not a new truth, because it is the highest stage in the experience of Abraham ; and it is, in intellectual form, the theme of the book of Job. It is not necessary to enter into details upon this point, it is fully conceived and explained in the New Testament, thus the strange thing is that whilst men have known and believed, they have, in practice, denied and sought to avoid such an application of this great truth. The Resurrection to the life of the Restoration becomes spiritually conscious in Christ as Man. It is seen as an Incarnation of thought in the great prophets ; it is an Inspiration in the minor prophets ; it is revealed as in spiritual Designation and purpose and Manifestation in Jesus ; as Truth He makes this subject luminous to thoughtful men ; as dealing with sick and sinful men and women, He is their Saviour and Friend ; but with those who sin against grace and truth He is as the Judge that condemns. He is Grace and Sacrifice ; in all these He is perfect in all things, and thus He fulfils all the past that has arisen out of Incarnation, bringing it in Epitome up to the stage of Resurrection and of Glory ; thus as may be

seen, according to the constitution of the universe, He could not be holden by death in the grave ; He had redeemed His brethren from under the curse of broken law by conforming to, and fully obeying, the Will of God the Father as Man and as Son of God. If the law of development is understood, then that expression as to the coming of Christ "in the fulness of time" is understood ; it was only then that His great salvation work could be accomplished in spiritual power, and in harmony with the purposes of God and the law of development.

It will prove an interesting study to follow out this line of thought as it can be discerned in the New Testament, and in the history of Christendom ; it is only necessary at the present time to suggest in what way the development can be traced. The Ascension of Christ is the link betwixt the visible manifestation of Christ as Saviour and the new dispensation of the Spirit. The Incarnation in the Spirit may be conceived as taking place during the forty days after the Resurrection ; the Inspiration is the coming of the Spirit at Pentecost ; the Designation the thoughts of the Spirit as expressed by the Apostles and by Stephen ; the Manifestation by the dispersion through persecution and the formation of churches throughout Palestine. With the call of Paul to the apostleship, there is the breaking away from Judea and Judaism and the Illumination of the Truth in Christ by the Spirit to the Roman world. The Epistle to the Romans sums up the problem of man and mankind in the sight of God ; and in the Epistles to the Corinthians, Grace and Sacrifice, Salvation and Consecration are explained to the Roman world by the way of Grace. The Epistle to the Galatians reveals the lapse into Judaism and the way of Restoration to spiritual religion ; the Pauline Epistles, such as to the Ephesians and Colossians, the Spiritualisation of religion ; the Epistle to Hebrews and the pastoral Epistles, what is conceived as spiritual transformation ; and the Catholic Epistles as leading to the Book of Revelation, to Christ, Perfection, and the new heavens and earth. With the development in the Christian dispensation the conception would run in this direction : Incarnation as the Gospel of Christ in the Roman Empire ; Inspiration as received by men and women through the preaching of the gospel. Designation is expressed in spiritual thoughts by those who, moved by the Spirit of Truth, tried to conceive what form and order the Church should take in the world. Manifestation as discernible in the Church with

its organic visibility. Illumination with this may be linked the learned fathers of the Church in such men as Origen, Augustine, and those known as great theologians. There followed a long period of spiritual eclipse and darkness known as the dark ages ; and it is here that the Church as a body was apostate to truth and righteousness, to grace and sacrifice ; the ideal was the Roman Empire, power and greatness ; the state of condemnation and of estrangement from righteousness. From the year 1,000 A.D. onward there came to men the light of salvation, and thus in Europe there was made manifest the period of persecution, consecration and sanctification. The Reformation period speaks of Restoration to spiritual ideals ; and to the spiritualisation of the thoughts of men as compared with the dark ages. There has followed transformation, great intellectual changes, sceptical and ethical demonstrations, evangelistic movements and an agnostic wave of thought that is ebbing away ; and what men are being prepared to look for in the future is the great revelation of Science and Divine wisdom, as these will be able to express the Perfection and the glory of Christ, the Son of God, the Saviour of the World.

This it would appear is the line of thought men are required to take if they would have done with empiric reasoning, confusion of thought and wrangling about words and their meanings. It must be realised and understood that men are limited creatures, and that it is necessary they should recognise and respect their limitations. The day for high-handed authority and arrogant assumption of knowledge is past ; thus it will be well, if following the order of science, men recognise the value of devout, humble, patient study. The time has come when masters will confess that they see how ignorant they are, and how far short they come of the knowledge that is divine : even masters in physical science will confess that they have only begun the steep ascent that leads to perfect spiritual wisdom ; that in their own special fields of labour they have much to learn, and that there lies before them regions of thought, which in the days of their blindness they had not conceived to exist. As for the masses of men they are still in the realm of experience and empiricism, of phenomena and the ever-changing ; the veil into the heavenly places in Christ is to be rent asunder from top to bottom ; and it is the vision that Christ will reveal by His own method of thought and by His Spirit

of Truth that men should be preparing themselves to receive. As to the Resurrection and the fulfilment of the Promises of God, the line of thought would be in this direction : that in some sense, not definable as to manner, or time, there is a Resurrection as from the dead imminent, and something like what was revealed in Christ at His Resurrection will be the portion of those who love, understand and obey Him. It is not conceivable at present in what way this Resurrection will take place ; and it is not to be thought advisable that men should express their thoughts dogmatically upon such a subject. As indicated by the Apostle Paul, as taught by the Spirit, there may be conceived to be two forms of this Resurrection ; the first being the conscious **rising** to the spiritual life in Christ which is personal ; and the second being that great Resurrection that may follow the law of development and cover the period of a thousand years. The attitude of thought from the stand-point of Heaven, of science, and of the method of Christ ought to be that of humble teachableness ; men have not passed by this way heretofore ; symbols, words, and realms of thought are being transfigured in the midst ; at the present time men in their semi-conscious condition speak of raising tabernacles to Moses, Elias, and many great reformers ; but the Divine Voice is heard saying : “ This is My beloved Son, hear Him.”

CHAPTER XVI.

PROBLEM OF PHENOMENA AND REALITY.

It will be recognised that the line of thought followed has this peculiarity in it, the order is that of development, and yet, even if studied from the heavenly standpoint of the method of Christ, it seems to leave something undefined as well as that which is conceived to be in its nature not definable. It is not easy to express this something ; to seize this phenomenal, ever-changing subtle fact, and to be able to say to it, " Let this mocking end ; be resolved into fact, as reality ; or, if mere shadow and phantasm then begone, and leave men at peace so that they may pursue their studies without the haunting doubt that there may come betwixt themselves and others that which as through an uprising earthly mist will bring about darkness and confusion." To the Christian believer the difficulty will not be found in the Incarnation, all that this means and all that will arise out of it : faith takes hold upon the Incarnate One, the Reality, the All in all ; and thus the process of thought by the law of development, introduces no new problem that can shake faith, cast hope down, restrain and weaken patience, or destroy in the soul that love of God so fully revealed to men in Christ. It is not the Reality, the Ideal, the thoughts of the Spirit, or the works of the Spirit in creation that suggest difficulty ; these are revealed truths found to be in perfect harmony with Nature, Man and the Bible ; thus they do not seem to require further study as truths worthy of acceptance by Christian thinkers. The subject that requires brief attention is to be found in that vague region of thought that is psychical, and is being studied intellectually ; is said to be phenomenal and ever-changing ; and yet science claims to reign over this region, as well as over those realms where order and law reign supreme. The difficulty is one that may be removed by careful definition ; but, in the meantime, the risks are

grave that misunderstandings will arise in that very place where men require to be specially careful so that they do not beguile themselves with words by not considering their meaning ; and also lead others astray by what may be said to be false interpretations. If the difficulty is considered in the light of the law of development it may be that what is here suggested will be more easily understood, and the cause of the confusion may be more easily removed. The order of the development of Creation is assumed, and the conception is that man, in his state of innocence, is in the image of God ; not as perfect in development, but in the order of his being. What man requires is training or education ; and natural phenomena by nature, the soul, the intellect and the moral nature, are the means under the guidance of the Spirit of God to create within himself that which would be his own work in harmony with the working, indwelling Spirit, not as yet consciously recognised by man. The man let go his hold on the hand of God ; he saw, desired, and aspired after the earthly ; he disobeyed law, the law of his moral nature, and thus he fell from his state of innocence. He lost sight of Reality, Ideality and the Divine purpose ; the spiritual became subject to the natural and the intellectual ; thus the earth, the atmosphere, and the heavens became in him as phenomena, the ever-changing, and the ideal of order and law was lost. This ideal is summed up in the conformity of the life to law ; and as so often expressed as the ruling thought in the life of Christ, this is knowing and doing the Will of God. This is man's fallen lost estate, subjection to phenomena, wandering in the desert ; in the natural realm it is the former, in the carnal it is the latter, only both are sign words to be studied so that what they mean may be understood. The history in the Bible is that of phenomena and Desert, and it has to be remembered that the Bible as the Word of God, has to be studied in the light of this truth. There is one and only one exception to this condition of mankind in the Bible, as revealed in Christ ; as expressible in modern thought, He was the law-abiding Man that lived a scientific moral, gracious life, and all around Him were subject to phenomena ; it was within them, it was in their atmosphere of thought, and it ruled the world. It follows that since His day, in a spiritual era, men have, during the centuries, been subject to phenomena. If other words are used to express the same thoughts, and objective phenomena are named experience and empiricism, it will be seen

that the philosophical expression gives place to words used by the common people as they understand these matters by their experiences, and by their reasoned conceptions and theories. The point here is that the experiences of life, as gained by means of the physical senses, by practical knowledge, by theologies, or by philosophies, are all subject to the same realm of the phenomenal, and they are not to be conceived as science. This requires to be made very plain, and unless men are specially careful here, the fear is that they will continue to wander in the desert of words, and never be able to enter the promised land of science. It is necessary here to utter a word of caution to the sons of science who may also err and stray from the right path unwittingly ; it is one thing to enter upon and to tread the pathway that leads to science, but it is quite different to reach the goal of science and to lay at the feet of Divine Truth that which has been most carefully gathered by the way. It may be easy for practical wise men to say that they have attained to wisdom ; for the theologian to say that the queen of the sciences has accomplished the Divine work of uttering the infallible divine word ; or for the philosopher to say that the science of the sciences is now made manifest in truth, and the unity and the harmony of the universe is known. It is necessary for all these classes of men to lay this thought to heart, that in some way or other they may have been deceiving themselves in the past ; they have been in the way, or out of the way, going across it, or wandering away from science with their backs turned towards Divine Truth. Before they act so foolishly as to crown themselves, or one another, with crowns of victory, it is advisable that they should clearly understand that they have absorbed the Divine light of truth to the state of over-charge, so that it may become radiant and be in active correspondence and correspondence with the Divine thoughts.

These thoughts extend far and wide ; and it may be conceived that they will be the cause of offence to those who think differently ; they are not meant offensively, or meant to be critical, but simply if possible to try to get to understand and explain the great difference that exists betwixt phenomena, or empiricism, and scientific truth. It may be that the simplest method of explaining what is here suggested is to take a few illustrations from the realm of the physical sciences, and by this means the subject may be made more plain. In all the studies of astrologers in the East, in Egypt, and other parts, the realm was that of enquiry, of trying

to understand the motions of the heavenly bodies ; but, as astronomers explain, although these wise men knew much it was not until Copernicus was taught, by the Spirit of Truth, that the sun is central, and not the earth, did the reign of science begin in the realm of astronomy. This conception caused a great revolution of thought ; apart from the mathematical sciences, this was the dawn of true science upon the earth ; and it was so because men were taught that what is ego-centric, and earth-centred, cannot be harmonised with Divine order and law. The work of Newton in the discovery of the law of gravitation is another example of the same truth, as related to the motions of the heavenly bodies. The conservation of energy and the correlations of the physical forces ; the laws of chemistry and the analysis and synthesis of matter as chemical elements ; and the solar spectrum and spectrum analysis, are also illustrations of what is meant in the physical realm. It is hardly necessary to point out that the line of thought so carefully studied, and explained by Dr. Darwin, in connection with the development of physical life is a remarkable example of what is meant by science because, as is well known, this revelation of truth has tended to revolutionise the thoughts of men in all kingdoms of thought ; and thus through the doorways of the physical world, men have seen the heavens opened up before their eyes ; and some might even be inclined to say that the earth and its phenomena are passing away and what men look for is the heavens, or at the very least a transfigured earth.

With these illustrations kept in view the step may now be taken to find a cleavage betwixt phenomena and science ; that which is doubtful, and cause of disputation, and that which is settled in the heavens. In every case where science becomes regnant it is discovered that there is Divine order and heavenly law ; the seer turns his back upon men and their theories ; upon himself and his own ideas ; upon ever-changing phenomena ; and he is able to declare that this is truth ; the law of development ; the thoughts of God ; it is by such discoveries, or revelations, that false conceptions are overthrown ; and the Temple of God is made manifest in Divine Wisdom. It does not follow that in the physical realm of truth men rise to spiritual worship, but this they do recognise : they have abolished within their special region of study the reign of the devil, disorder and phenomena ; their faces shine though they may not know it ; and the sciences illuminated have

become radiant with the glory of light and law. The point reached here is that when men are searchers after truth, they may or they may not, be in the right way; their faces may be to the light or toward the darkness, but it is only when the phenomena of the physical, the psychical, the intellectual and moral, the gracious and self-sacrificing, are known, understood, related and correlated, as order and law, that the realm of science is reached, and law, or the Will of God is regnant in that realm of thought. It is a strange thought to meet in this narrow pathway where light and darkness are found side by side, that it is here that there comes forth to meet men the Angel that is Infallible; but it will be observed that he shuns, as if by Divine instinct, that side shadowed over with human wisdom, theology, philosophy or pseudo-science: to him they are all fallible, errant and sinful, thus he can only walk where order and law are known and observed; and he must condemn all those who use his name as their authority for the promulgation of their own opinions. It is not necessary to enter into further details upon this complex subject; the object in view will be attained if men perceive that there is a line of demarcation betwixt phenomena and science, and that it is specially necessary and urgent for all truth-seekers in the pathway of the physical and psychical sciences, in religion and philosophy, to reconsider their positions and judge whether their studies are those of phenomena and empiricism, or of true science as making known to men the thoughts, the ideals, the designs, the manifestations, the order and the laws that are Divine.

This leads up to another thought of importance, as dealing with phenomena, or what is within the range of doubtful experiences and of empiricism, as compared with order and laws as reality. In connection with this subject it is becoming more easy to discern why there is want of agreement as to what is phenomena and what is real, and it will be found that the differences take these forms: to children of experience what is sensuous and tangible is real, and what is super-sensuous is as phenomena; to the scientific agnostic, who is really an empiricist, the super-sensuous and the spiritual are as phenomena, and as unknowable, whilst things of experience, order and law seem to be realities; to the philosopher and theologian it is the sensuous that is phenomena, whilst empiric systems of thought, the Unknowable, the Absolute or God, are the Reality. It is the problem of phenomena that is so puzzling and the great difficulty with all thinkers

is by what means they will get rid of phenomena and be able to apprehend what is true and real; what will abide and will not change and vanish away. What is the Real and the True as compared with the transient, and what is false or illusion? The man of experience is of opinion that the sensuous is real and true, and that there is in what seems ever-changing that which abides; the agnostic philosopher says that truth, order and law abide, and that the Reality that underlies all phenomena is the Unknowable; the Christian thinker conceives the thought that the Reality is God, not as unknowable but as revealed and made manifest in His Word and works. It is assumed by all thinkers that the Real exists, but how their thoughts are to be brought into harmony is not so easily discovered. The man of experience, as empiricist says, it is in me as Man; the agnostic thinker says it is in Nature; the theologian says, it is in the Bible and in God; and Christ says, it is in Man, in Nature, in the Bible, and in Himself, as the Revealer of God. All this seems puzzling and thus the better way is to take the problem to Christ, and ask His Spirit of Truth for the necessary guidance.

As can be easily seen, each class resolves what is ultimate and related ultimate into different names, or words, and until common terms are agreed upon, how are they to understand each other? For example, the philosopher speaks of space, time, energy, and matter as the great ultimates of thought; the theologian thinks upon the Real as God, the Ideal as Christ, the Spirit as Wisdom, and creation as the work of God; and the mystic conceives his ultimates as Thought, Word, Design and Manifestation, and it can be seen that the words in each system of thought are equivalents; they are all using different signs to represent the same thoughts. If, then, these abstract conceptions are summed up as Thought, Word, Spiritual Purpose and Manifestation, it might be possible to advance in this study. The Real is conceived as Thought in undefinable space; the Ideal as Word embodied in time; the Spirit as wisdom in purpose and design; and the work of the Spirit as manifestation and creation. This may be conceived as the utterance of Nature; it is as the physical and psychical; and to such a definition there may be agreement. Here man comes upon the scene and claims to be heard, and what he wishes to understand is in what sense the objective in Nature is going to harmonise with the subjective in himself. The response of the great mother, Nature, is to this effect that the new-born child

is the fruit of her womb : because the babe is Thought, Word, Spirit in Wisdom, and the manifestation of the Real, the Ideal, the Spirit and Creation ; it is the incarnation in space, the form in time, the embodied spirit in design, and the manifestation of the wisdom that is divine. In other words the helpless babe laid upon the lap of a mother, or of nature, is the consummation of the divine incarnation ; the ideal inspiration ; the spiritual designation and manifestation ; and what this babe has come into this world for, prepared and ready, is that it may receive divine illumination and recognise the divine image in itself. This is where man begins his life : it is the history of every man : and thus in a true and real sense every mother looking upon her new-born babe may become a Hannah, or a Mary, and magnify and adore the Divine Wisdom, goodness, and love in making her the mother of a divine son of God, an incarnation of all that is real in space, ideal in time, spiritual in wisdom and marvellous in bodily form. The babe lives : it is the epitome of nature and it is the microcosm of heaven : men speak about miracles as something which they are unable to believe as possible ; and here in every home, at the bosom of every earthly mother, there clings in utter helplessness, the miracle of miracles, an incarnate child of God made manifest in flesh. Men may well be supposed to shrink back in amazement at such thoughts. How can they be true ? or, if there is possible truth in such conceptions, then how is it that during past ages men and women have failed to see the halo of glory that shines around the head of every new-born baby ? This is where fathers and mothers have failed to perceive what was in the atmosphere of love in their homes ; the divine was degraded to the earthly : the earthly was dia-magnetic to the heavenly, and thus the light, the life, the love of heaven could not penetrate the fogs of earth and cause the heaven in the home to be radiant and responsive to the heavens and all that they mean for mankind. What the child required was divine illumination : the light that would reveal order and become law ; but the poor child had entered a dark world, and there phenomena and the darkness were regnant. This is the old story that turns up continually whenever the problems of light and truth, darkness and error, are considered. Something has gone wrong somewhere : the environment of the child is not what it ought to be, a garden and flowers, shady trees and ripe fruits, the flowing river and the pleasant companions. The child is outside the garden, doomed

to work the un-tilled land, to feel the thorns ; and thus, sweat of brow, pain of body, sorrow in every conception, phenomena and change, and apparently the end death and the grave. Yet there is the instinctive feeling that within the garden, away beyond these terrible swords and closed gate, true knowledge was possible ; the tree of life could have been reached ; the way of light and of life, of wisdom and of goodness, might have been followed, and the issue would have been divine science and wisdom, the light of glory and the life eternal. If men follow the method of Christ and the law of development then they are sure to come across this desert that lies under the curse ; as matter of fact they have to pass through it ; many seem to get lost in it ; they come to believe that it is their home ; they will not believe that the Son of the Father came out to seek for and save them ; and that His Spirit is the Guide that leads men to the better land. What is important to notice here is that this is the land of night and darkness, of error, lying, and phenomena, thus the residents of this desert place believe that night is day, darkness light, error truth, lying the way of rectitude, that phenomena are real and true visions, and that those who do not agree with them are fools who are seeking after that which never did exist.

In the language of the Bible this is the fallen estate, or realm in which the children of men live ; they have almost if not altogether forgotten their divine origin ; they have become degraded to an inferior type of being ; thus they are not known as the sons of God, but as children of the Earth ; and it is the earth and the earthly they have cherished as their birthright. But this is not the Divine Thought, Ideal, Purpose, or Manifestation ; thus it is not the Divine Will that the children of the heavens should sink into the miry depths of sin, and be lost ; rather, the Ideal and Purpose extends through and beyond this perversion ; and all that is required for the redemption of man, for his salvation, pre-existed before that sad fall which turned man into the wrong path that led away from the garden of light into the desert of darkness. It is usual to think of Christ as coming to men, in the seventh and eighth stages of development, in Grace as Sacrifice ; but here the coming may be ante-dated in time and place ; He actually came as Light into the darkness and the darkness did not comprehend what His coming meant ; He came also bringing life to the dead ; and as men can see, these were divine gifts that men urgently required so that they might see their sad lost

condition, receive divine life, and thus begin anew the life of God. It is not necessary to enter into detail here ; this Son of God is the Incarnate Ideal, inspired with God and having in Himself the Spirit of Wisdom and the fulness of Grace and Love ; thus He reversed that Fall that had taken place in Eden : He graciously revealed to men Light and Life, Grace and Sacrifice, and thus in Himself there was the reversal of evil, the revelation of truth, the bestowal of Grace, the suffering and sacrifice for sin, and the victory over death and the grave. If men could catch the music of the heavenly ideal presented to them here, it is that of another Incarnation of the Divine in Thought, Word, Spirit, and Manifestation ; the Man Christ thinks the thoughts of God ; is the incarnate inspired divine Word of God : reveals the purpose and Will of God to men, and in His life and death makes these manifest in the Light and Love of God. This line of thought requires to be carried forward by the law of development into the realm of the Spirit ; and what men find in the Acts of the Apostles and the Epistles, is that the Spirit came in a special sense at Pentecost from Father and Son, from the Real and the Ideal, out of space and time, and actually, by means of Jesus Christ, as the Spirit of Truth, revealed to men the Thoughts of God as Incarnate and Inspired, and it was the Spirit that conveyed to men in plan, purpose and design the thoughts that were involved in the old Testament and in Christ. Here men require to pause and remember this truth, that the Spirit did more than reveal the truth in Christ ; there was also the manifestation of the new creation in Christ, in the Word, and in those who followed Christ. This is not the consummation of all things heavenly ; it is the thoughts of the Father revealed in the Incarnate Son ; it is the Incarnate Son fully inspired by the Spirit of God ; it is the Spirit revealing all that was in Christ for redemption and salvation, for reconciliation, peace and blessing to mankind. What the Spirit leaves with men in the New Testament and the Church is a Seed, and a babe ; not the spiritual babe, but a spiritual Seed in the babe, that would one day be made manifest as the new creation in Christ. This is a form of truth that men are not prepared to receive ; they say that the Church is this babe grown into manhood ; the Spirit seems to suggest that the Seed has been in the womb of time, and of Christendom, for about 2,000 years ; that the birth-pangs are being felt ; and the real question is not about the Church, but are the birth-pangs really over,

and is the Christ of the Spirit born into the earth ? This is indeed a problem worthy of careful consideration. Is this 2,000 years the "little while" referred to by Christ on the eve of His departure ? Has the period been that of weeping and lamenting among the faithful, and of rejoicing in the world ? Has the woman been in travail in sorrow and pain ; and is the hour come for the safe delivery of the child ; the forgetting of the anguish of the past, and the joy and the rejoicing that the Man in Christ is born ? If this is so then let men be full of hope and expectation, for at any moment the wise men may be heard inquiring, Where is the Child to be born ? The shepherds of the flock of God may see the open heavens and the angels, and they will be saying, one to another, " Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

This is the strange vision that has arisen out of this quest in search of reality, with the hope of discovering and dispelling phenomena ; reality is within men and around them on every side ; that is to say, they are spiritual and do not know it ; and they will believe that the phenomenal is real, true and abiding. God is All and in all ; men live, move and have their being in God ; and apart from God there is no being, no reality. God is Spirit ; that is to say Spirit as Thought, the Unseen, even as the spirit in man is unseen. They that worship God truly must do so in spirit without any visible form, because true communion is spiritual in spirit ; and to come short of this ideal is to remain carnal and earthly. What science and Divine wisdom teaches is that the Divine, God, can as Spiritual Thought become Incarnate ; that the Incarnate can become the Inspired ; that the Inspired can conceive the Purpose of God in all its designs ; and that Purpose can be expressed as designation and manifestation. This creation is nature, man, the Word, the Bible ; it may be compared to a newly born babe that embodies in itself all the thoughts and revealed wisdom of God ; and it is that babe that has to be illuminated with the spiritual light of truth and righteousness, so that it may not only be the image of God, but become like God in what is known as being or character. Through sin, the mark was missed, the road was lost, and the light of day was changed into night ; there came into the realm of man's being error instead of truth, wickedness instead of righteousness, selfishness instead of rectitude, and justice and hatred instead of love. What this

means is that the lost children wandering in the darkness got into the habit of calling thoughts and things by wrong names ; they called darkness light, evil good, and thus confused spiritual order ; and when divine order was lost then the light of law vanished away, and men knew not where they were, or whither they were going. There was not a new creation, what took place was like spiritual dia-magnetism. It was a change in magnetic relations of spiritual thought ; the earthly eclipsed the heavenly ; the fog thickened and became condensed matter, and thus men were found wandering in a land anti-spiritual and dia-magnetic to the Heavens. The result here is the fact that all men who rest in the natural, the sensuous, the empiric, the agnostic, the anti-spiritual, in any form, are convicted of being ignorant as to heavenly truth ; they are perverted in their thoughts as to righteousness, and they are trying to live in a false world, wherein unity and harmony cannot be found. If they would wish to study by analogy what the true position of all such thinkers is, in truth, then they require to visit a chemist and receive instruction as to the meaning of a chemical solution, where all the atoms seem to be mutually repellent ; they will not become magnetic and crystallize ; and not until the necessary conditions are fulfilled will they change their polarity and becoming mutually attractive, take the crystallized form. They may be compared to the citizens of London in a December fog ; the atmosphere is impure and chaotic ; there is no sun, moon, or star visible ; the light is as darkness ; wise men know not where they are going, and the ignorant wander they know not whither, because all that they can discern is that here and there they perceive a gas, or electric, light, that makes the fog more visible and palpable. To carry the analogy a stage further, these men in their helpless condition are still declaring that they are going to build a great tower that will reach the heavens, and thus bring about a true and abiding unity and harmony among men of all nations. The position is awfully absurd ; wise men are found asserting that two-twelfths of life and being are equal to the whole ; that what they know, or wish to know, by the agnostic way, is all that is worth knowing ; and they have become so audacious as to declare that men who have wider conceptions of life are superstitious fools who require to be converted to agnosticism, so that they may become like themselves lights in a dark world. It is waste of time to listen to such men ; there are many great discoveries they

require to make, such as that they are living in a realm of perverted intellectualism ; they are in the darkness and not in the light ; that they are lost and need to be saved ; that they know not from whence they came, nor whither they are going ; that they are spiritually blind and require that their eyes should be opened, and that their fractional conceptions of life are incompatible with reason, science or wisdom. These are serious thoughts and they are meant to be so ; if these men say that they alone possess the light of the true life, and will assert that other men are in the darkness ; that their visions of life are mere illusions, then it seems necessary to raise a word of protest, and tell them that it is full time that they give full consideration to their own position, lest the day prove that they are wrong in their thoughts, that their light may be as darkness and their life that which may lead to the second death.

This is something like the vision of truth that is dawning upon men : they have to think more truly, reason more righteously, study more carefully what order and law mean ; they require to get to the right side of science and wisdom, and at least try to conceive and understand what men really mean when they talk of God, Incarnation, Inspiration Divine Purpose, and Spiritual Manifestations. When they realise that sin is perversion of law ; that the sinful state is that of a spiritual desert ; that it means chaos, pain, disease and death spiritual ; then, it may well be imagined that they also will be glad to clutch the strong Hand that will save them from the raging waters ; and that they will rejoice when they are pulled out of the mire and set upon the Rock of Ages. There is no truth like the blessed truth that Jesus is the Saviour of the world, the Fountain of cleansing from sin, and Salvation ; that as Christ He consecrated Himself even to suffering sacrifice and death, so that He might be known by men as the High Priest, Intercessor, and Mediator with God for men. True, all these words are symbols which spiritual men must study with care so that they may understand them. Men do require to get away from false conceptions as to what such signs mean, and this can be done by the study of the Bible in the light of the method of Christ, by studying the birth, life and death of Christ, and by being taught the true meaning of these things by the Spirit of Truth. It is useless for men to say that such truths are in heaven and far above, or in the depths and beyond the reach of men. What the Spirit of Truth is teaching men is that they are incarnate,

or may become so, in every soul ; that men may inspire them even as they breathe the fresh air ; that the purposes and designs in Christ are revealed ; and that the new creation in Christ is a manifested realisation not to be questioned.

Such thoughts as these, men may think, are laden with theology, or over-burdened with philosophy ; there is an apparent strain to reach up to them ; they are very complex and thus not easily understood. Men may be conceived as peering through prison bars on the outlook for the rays of the rising sun, and as wondering what like the sun will appear when it rises beyond the hills and sheds down upon the earth the blessings of heaven. There is another aspect of this story with which this book may fitly close ; and it is a word for the little children in Christ, whether their years on earth be few or many. The children are not likely to understand the great vision of truth that has dawned upon men through the law of development ; naturally they think in simple forms of thought, and thus the great revelation in biology, and in life physical, will be beyond them. This story, however, is one that has been full of interest to children through past ages ; and if it is told them upon the lines of the Christmas stories found in the Bible, they may be able to perceive how very wonderful these stories must be. It is Christmas time once more, and to children this means the coming of Santa Claus, gifts, love, re-union, sunshine, joy and gladness, in the happy home. In London the demon of fog has blotted out sun, moon, and stars ; there does not seem to be any heaven left : thus heaven is sought for in the home with father and mother, brothers and sisters and friends. In the West End there is wealth and prosperity, and the earth appears to bless those who have been successful ; in the East End there is poverty and hunger : men, women and children are ready to perish, and thus for them the Christmas season threatens to be miserable indeed. The angel of love and of kindness descends upon the great city ; the West sends gifts of wealth to the East and there is joy and gladness. Away in the country there is no crisp frost or fairy falling snow, the demon fog reigns everywhere, and because he reigns supreme there are stories of ship-wreck and train-wreck, and thus over the whole land there is a gloom as if a death-pall rested upon it. Away out in the great world, and specially in the Far East there is the sad sad story of men opposing each other in deadly warfare, and it is amidst scenes of carnage, brutal force, and murder, that the children of

God prepare to keep Christmas. The poor old earth seems to weep in her sorrow because her children are so evil and unhappy ; thus she seems to be in a fit mood to join in the cry of some of her degenerate sons, and to be ready to declare that the Bible Christmas stories are only suitable for children, and that they do not fit in with the facts of experience. As men know, the earth has for many centuries cherished a grudge against the heavens : she never could believe in fairy stories, and perhaps it was for this very reason that she was in such a bad temper at the Christmas season of 1904. The King of the Heavens did not pay much attention to the groanings and complainings of mother earth ; it was the children He was interested in ; and thus He sent His servant down from the Heavens to earth to encourage them in the dark days, by giving them a fresh interpretation of the Christmas stories. Who the angel was sent to and how he told the story is not of importance ; what is of great importance is that the King loved and remembered His children on the earth, and that he was so kind as to send them a special message, with His love, to all who would listen. The message was to this effect, that the children were to read the stories over and over again ; that they were to try very much to understand what the stories truly mean, and when reading the stories to ask special guidance and help, so that they might glow with light, be quickened into life, and thus speak with the children, as if the King were present and His Own Voice heard. The angel said that it was necessary the children should separate the stories in the gospel of Matthew from those in the Gospel of Luke, and try to think upon them as if they had been told to different people, at different times, and thus, though so near each other in the New Testament, and joined together in the birth of Christ, as really belonging to ages that were different in their methods of thought, aspirations and surroundings.

The angel when explaining the meaning of the stories was specially careful to state that the children should not trouble themselves by trying to understand what was meant by the opening story about Joseph, Mary, and the babe Jesus, the Saviour, whose mission to earth was to " save His people from their sins " but to try to grasp with both hands the great truth, that in a very wonderful sense this baby is verily " God with us." And just as Joseph " thought on these things," and was obedient to the heavenly vision, so all God's children may follow his

example, resting assured that in due time the necessary explanation will be given. It is not so very strange that when children think upon the story there appears to be something mysterious about it, that cannot be explained ; every child that thinks upon the past out of which he came, finds the same mystery in his own life ; it is a great vision of faith to believe that every little child comes from the heart of God ; and that if it will listen to the angel voices and not get lost upon the way, the road home leads straight to God and to the home of all God's children in heaven. When the Baby was born the world was awakened to the fact that a great event had taken place ; the king of the country, the wicked Herod, was told that three wise men had come to Jerusalem after a very long journey, and that they were enquiring about the birth of the King of the Jews. They had seen in the East that His star had risen, and so they were come to lay at His feet their offerings, their worship and their love. They were astonished that no one knew anything about this Child ; that king, scribes, priests and common people were so earthly, so much taken up with their own affairs that they had no conception of what the Heavens were doing on their behalf. The one thought that moved the king was that he ought to take steps to prevent this Child from growing up so that He might not claim the throne ; and as for priests and scribes, they were so busy in various ways, in their own interests, and in that of their parties, that the utmost they could do was to tell the king and the wise men where the Child would be born ; but they had not the slightest inclination to go even so far as Bethlehem to give their King a welcome. The strangest part of this story is not the cunning and hatred of the king, the callousness of scribes and priests, and the indifference of the people, it was that three strangers had seen what they did not see, had perceived what they did not perceive, and had undertaken such a long journey because they had seen a rising star. These men were known as astrologers, the students of the stars in the heavens ; and if it has to be confessed that they were not scientific observers, they were devout, God-fearing men, who were searchers after truth, the wisdom that is divine, and thus to them there was given the revelation they could understand about the things that are in the heavens, that earthly minded men do not value or understand. There is something mysterious about these wise men ; they are not common mortals ; they are like what in myths are styled demi-gods ; that is to say they

live and breathe, think and act, they fulfil a mission and fall asleep ; they waken up again wondering whether their work is done ; or if the King has awakened them to go out again to carry His work forward another stage in history. These wise men by all the marks that surround them belong to the land of Chaldea ; they have the Abraham mark upon their foreheads ; they are under a Divine Call, and thus when the hour of Destiny comes they move, they must try to discover the birth place of the Child that is born to be the King of the Jews and of all the earth. It is this mysterious inward spiritual impulse that has to be recognised to understand the three wise men and their mission, and the story of Abraham leaving Ur of the Chaldees to seek a better country. Thoughtful children, from this suggestion, will understand how in the story of the wise men it is necessary in thought to go away back so far in the world's history to find out whence these wise men came from when they went to Jerusalem. But it is necessary to try to conceive the thought that these demi-god men lived during the days of Abraham, and that they visited him when he was living on the plains of Mamre, and conversed with him about the Star, the Child and the King. They thought, and Abraham thought, the one they meant was Isaac ; they were satisfied that the promises of God were fulfilled ; they went into the cave of Machpelah, fell asleep, and their sleep lasted for nearly 2,000 years. Children know that one of the gifts of God is immortal youth ; He gives to these favoured ones the Water of life ; thus they change not ; they may sleep and become unconscious, but when they awaken, they remember the past and their mission. It was in the days of Herod that the wise men were awakened by the King of Heaven to go forth upon their mission once more ; upon the way they heard of all that had taken place during the long interval ; and they were specially interested in the story told by one Balaam, the son of Beor, a fellow country man, who had seen visions of God, and specially this one that "there shall come a star out of Jacob, and a Sceptre shall rise out of Israel." "Out of Jacob shall come he that shall have dominion." With the story of the visit to Jerusalem, and Bethlehem children are familiar ; what they wish to know is where the wise men went after they saw the Child and to what country the Spirit of God guided them, so that they would not return to Herod. This again is where the story becomes very interesting ; they were supposed to have gone to the sea coast :

they found a ship that took them to Europe by Asia Minor and Rome ; they wandered through Italy, over the Alps to Switzerland, sailed down the Rhine until they came to Cologne, and it was there that they were told that they must hold that country for their King, the Lord of the Star and Sceptre. They were wearied with their journeyings, they lay down and fell asleep ; and is it not recorded in the annals of Cologne that they have rested there for nearly 2,000 years ? This is how God trains His children, boys and girls, men and women, angels and demi-gods ; they depart to go to their own country, but it is always by "another way," and they have never fully understood the way by which God has been leading them. The strangest part of this story is yet to come ; the story has gone abroad that these wise men have been awakened once more ; they are not in Cologne : even newspaper interviewers cannot discover them ; it is said that men have seen them in Wales ; they are expected in London ; but what the wise men are anxious about is the Star, the Child, the Sceptre and the Kingdom. They know that the Child is born that is going to reign over the world in Peace, Truth, and Righteousness : they wish to bring this news to mankind ; it may be that they arrived in London during the days of fog at Christmas ; that they found shelter and kindly welcome, but it has been suggested that there is no visible Star or Child, no manger and no mother, thus they are saying to every child they meet, "Have you seen the Star or found the Child ?" If not, then go home, search diligently in the lowly humble heart, and it may be that there the Baby will be found, the Star will be radiant, and the King will be regnant.

This is something like the story of the coming of the wise men from the East, the Star and the Child ; in a sense it extends beyond the one told in the Gospel, but this also is required to teach the children how very wonderful is the Divine purpose of Salvation, and under how many forms of thought, and dispensations, or ages, God carries on with unwearied patience His work of Salvation. As the line of thought has been suggested in the story of the wise men it is not necessary to give such full explanations in the story found in the Gospel of Luke. As can be seen, the setting in which the story is found is much wider than Chaldea and Judea, it is found within the great empire of Rome ; and the way back to God is by a different route. The story is for all the spiritual children of God in all nations ; and it

is in the light of this thought that the story requires to be studied. True the story has a starting point from Judea and Jerusalem : and Herod, Zacharias, Elizabeth and Mary, are the signs that children are called upon to study. It is in the little world of Judea, in the Temple at Jerusalem, in the home and heart of Mary, with the angel visits, the thoughts of God, the divine inspiration, and hymns, music, and singing, that the story begins ; and surely all this is what children would expect, if they were to try to picture for themselves in what way God would be pleased to reveal Himself to His children who were waiting, wearily waiting for His coming. It came to pass in those days of waiting that the great world power, as centred in Rome, under the emperor Cæsar Augustus, gave to the children of God the sign of its earthly domination, by the command that there should be a census made of all peoples subject to Rome, and that all should become subject to Roman taxation ; and it was so pre-arranged by the heavens that the decree of the emperor as to earthly supremacy, and the coming of Jesus should coincide and be entered upon the same earthly record. As already suggested, this story in Luke is not to be studied by children in the same way as the story about the wise men ; that story deals with Whence ? and When ? this with Why ? and What ? the former is like a parable, an earthly story with a heavenly meaning ; this is more like a psychical allegory, and thus it is higher in order with more wonderful spiritual teaching. As parents and teachers know by experience, there is a stage of development in the history of children when the questions, Why ? and What ? are ever upon their lips ; and thus it is not to be supposed that this Christmas story would be an exception to this rule. How are the little ones to learn their lessons if they are not permitted to question their teachers ? and how are teachers to know the thoughts of their pupils if they do not entice them into the way of truth, where the light shines so softly, and where the life is so buoyant and joyous ? Why did the emperor send forth that decree throughout the earth ? It was to let men, women, and children understand that they must obey their master. Why did Joseph and Mary go to Bethlehem ? It was that they might be numbered and taxed with their own people. Why was Jesus born just at this very time, so that he might be numbered as a member in the empire of the world, become subject to it, and yet become the Seed of a world-wide dominion ? Why was he born in a stable, laid in a manger,

amidst such companions, and not in Rome in the Palace, or in Jerusalem in the Temple ! This is where His life on earth begins, and this is in harmony with the first blessing ; although so poor, He was very rich, and this was the way He took to reach His inheritance, the Kingdom of Heaven. All these things may seem to be commonplace to children who do not know any better, but to the angels in Heaven it was the most wonderful thing in the universe ; and they were so overjoyed by what had been revealed to them that they could not keep the story a secret among themselves ; they asked permission to carry the glad tidings to their friends the shepherds. This was why the angels came from heaven at the Christmas time, and what they told the shepherds has been the wonderful story repeated from age to age as the greatest of all wonders. Even children can understand that a proud wicked emperor, an ambitious priest, a clever scribe, or a covetous earthly man, could not see angels ; they live in a dark world where they are guided by their bodily senses ; thus such men could not see the face, or hear the voice of an angel. Even the wise men of Chaldea could not see what the shepherds saw, for them there was no open heavens, only a Star and a Child ; but looking away beyond Star and Child they could see the King and His Kingdom, and this was very wonderful in men who lived within the realm of astrology. Children will do well to remember this lesson ; not that men can cause stars to rise, or the heavens to open their doors and windows, but that certain definite conditions are required within the hearts of children that they may be able to see stars and angels. It is to the meek and the humble, the thoughtful and the obedient, that angels come ; and the shepherds in the fields of Bethlehem were the men prepared by God for the wonderful event that took place on earth 2,000 years ago. If a child could be supposed to be so foolish as to say that he did not believe an angel could appear and speak to him, this would be a proof, not that the angel could not come from heaven but that the poor child was so earthly and perverse that he was unfit to look upon an angel, or listen to his voice. The difficulty is not with the heavens and the angels, it is with the foolish children who live in such a dark world with such a thick veil betwixt themselves and heaven that the angels cannot come near to them and God's glory shine around them. But children who fear and love God are not always prepared for angels' visits they require to be under the influence of the heavens to be calm

and peaceful, quiet, and worshipful, and even then it may well be supposed that they would be afraid. The Christmas angel comes to banish fear : to utter glad news full of joy for everybody ; because the message from the Heavens is that the Saviour, Christ the Lord is born ; and the sign of His power and glory, is that He is born and to be found lying in a manger. This is the strange story that the angels have been teaching men, women and children every Christmas season since that time, that it is the lowly and humble that are to be exalted and made truly good and great ; and those who are proud, self-seeking and exalt themselves will be cast down. This is where the Heavens outwit the earth and gain heavenly victories ; because the earthly ones never can apprehend the truth, that it is by this very way of lowliness and sacrifice, that there is salvation and lordship. One angel can carry the message of salvation, and reveal to men the signs to prove how the way of life and blessing may be found : but when it comes to be a question of praise and thanksgiving, then the air is filled with a heavenly host, saying, "Glory to God in the highest, and on earth peace, good-will toward men." This is the revelation of God's purpose of Salvation : it has been made manifest to men : the children know why God has given to them the Happy Christmas season ; and it is in Christ, the Babe in the manger that they can discern the glory of God, the way of peace, and in what way good-will can be made manifest over the whole earth. The angels have gone back into Heaven : the shepherds do not watch over their flocks at Bethlehem in the silent night ; the Saviour Christ the Lord became a Man, and cruel wicked men put him to death upon the cross : He was laid in the grave and some men say that they do not believe that He came out of that grave, was seen by His disciples, and returned to the Heavens. They say the story is one for children : but as for them, they know better, because they have never seen angels, heard of any one that has been raised to life again, or come back to tell men what they have seen in that better land where they dwell in the land of light among the holy angels. Poor children! how foolish and sinful they must be to cherish such thoughts : they make themselves and others unhappy ; they do not give glory to God ; they do not cherish the spirit of peace : they cause strife and trouble instead of good-will among men ; and thus they do not understand their true position. Is it true that because such men speak so loudly, and assert their thoughts so persistently, that

they are right and God wrong ? They cannot see beyond their senses, or their false reasonings, or the day in which they live ; and God lives throughout all the ages. Christ the Lord saves through all dispensations of grace ; and the Spirit of Truth is ever revealing the truth in Christ as men are able to receive it. The time has come to turn away from all such conceptions ; from the fogs and the darkness of unbelief ; and the self-assertions of self-glorifying men ; it is far better to be on the outlook for the wise men that came from the East ; to enquire if there are any shepherds who have heard glad tidings from angels, to listen intently if there are any voices of praise and thanksgiving anywhere throughout the earth. Let the children be on the outlook for the things that are to come to pass in these days ; it is believed that the wise men have not only seen the Star and the Christ ; the story has gone abroad that the day is near when there will be as many Christs in the world as there are dew-drops on the grass in the dawn of morning, and that when the Sun is risen in His glory, they will all become stars radiating and reflecting His glory. Let all the shepherds and all the children return to Bethlehem praying for the open vision and a sight of the glory of the heavens. Let the Marys ponder these thoughts in their hearts ; and let every mother, who receives a baby from the Heavens, remember that every such little one is a star and a child of glory, a Christ-child, a wonder and a miracle that surpasses all the wisdom of wise men. Let all men everywhere turn their eyes heavenward, and let them join the “ multitude of the heavenly host praising God, and saying, Glory to God in the Highest, and on earth peace, good-will toward men.”

